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KACHCHAYANO'S  
PĀLI GRAMMAR.

TRANSLATED AND ARRANGED ON EUROPEAN MODELS; WITH  
CHRESTOMATHY AND VOCABULARY,

BY

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"Priests, from among my clerical disciples who are able to amplify in detail  
that which is spoken in epitome, the most eminent is the Great KACHCHAYANO."  
GAUTAMA.

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**CARPENTIER**

## Preface.

The declensions and conjugations in Pali are very simple, and may be more readily acquired than either the Latin or the Greek. The principal difficulty, in reading Pali, is found in the numerous changes that are made in the roots, in the formation of new bases for declension and conjugation, in adding many and various particles to form derivative words, and in the permutation of words when combined into sentences.

The roots consist of one or two consonants, but the second is most frequently lost in the changes that occur, and occasionally the first also, so that not a vestige of the original root appears in the derivative, §246.

These changes are sometimes greater in Pali than even in Sanskrit. Take for instance, the word နိဗ္ဗာန် *nigban*, which has been adopted into Burmese. The root is ဝါ *va*, TO GO, TO BLOW, and နိ *ni*, is prefixed in the signification of OUT, the word thus signifying TO GO OUT, as a fire or light. နာ *na* is affixed to make the verb a noun, § 256, and *n* is added to put it in the neuter gender, § 90.

When နိ *ni* is prefixed, the following consonant, *v*, is required to be doubled, § 75, but a double *vv*, is changed to a double *bb*, § 303. Thus the neuter noun from *ni* and *va* is နိဗ္ဗာန် *nibbána*.

The Burmese write the second *b*, *p*, pronounce the first *g*, and cut off the last syllable *an*, thus making the word *nigban*. In both the Pali and the Burmese word, all appearance of the original root is lost, but in Sanskrit, when the *v* is doubled, it remains unchanged, and the Sanskrit preposition corresponding to *ni* in Pali, is *nir*, so the Sanskrit word formed on the same base as the Pali is निर्वाण *nirvána*.

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It has been a prominent object in the following pages, to make these changes readily understood, and thus facilitate the acquirement of the language. The changes to which letters are subjected are recapitulated at the commencement of each letter in the Vocabulary, that the student in looking up a word, may recognize readily the root from which it is formed.

The Vocabulary furnishes the definitions of many more words than appear in the list, because on the pages to which reference is made, many derivatives will be often found defined. And to make it useful to persons imperfectly acquainted with the grammar, uncommon forms are sometimes introduced with references to where explanations of them may be found. Many verbs have two or more bases, § 210, and while one only would be given in ordinary dictionaries, all will be usually found in this Vocabulary.

There is a great need of a full and accurate Dictionary of the language, but that is in good hands. Our present Chief Commissioner, Col. Fytch, announced the preparation of a Pali Dictionary several years ago, and we have the best authority for stating, that so soon as he can obtain leisure, he fully intends to finish, and publish the work.

This book will not be found free from typographical, and other errors, though it is believed there are none of a very serious character. While carrying it through the press, the writer was teaching Biblical Exegesis to a large school, with Land Surveying and use of instruments in the field, had to correct Karen Trigonometrical calculations, was writing a work in Burmese on Materia Medica and Pathology, was printing an Arithmetic in two Karen dialects, and writing and printing an elementary work in three languages, besides the care of seventy or eighty churches, their schools, and teachers, involving incessant applications, and interruptions. It is not remarkable then, that oversights occasionally occur, as on pages 119, 120, where *declined* is read on the running title instead of *conjugated*.

In writing a similar book in Sanskrit, the assistance of a learned pundit could be obtained, to relieve the author of much of the labor involved, but from Tavoy to Toungoo, and from 1830, to 1868, not a single native has been found, whose assistance in such a work could be of the least value. Many of the priests can repeat large portions of Kachchayano's



Grammar, and yet of the principles of grammar they seem to be totally ignorant.

Bishop Bigandet says: "Phongyies are fond of exhibiting their knowledge of the Pali language, by repeating from memory, and without stammering or stumbling, long formulas and sentences; but I have convinced myself that very few among them understood, even imperfectly, a small part of what they recited."

It is an interesting fact that the Pali, which has the oldest alphabet in India, has been printed by Karens whose own language is among the last reduced to writing. Some of the earlier forms show their inexperience, but the general character of the work has been commended.

The Deputy Commissioner in his official report to Government, dated 23, Oct. 1867, wrote: "The Printing department of the Institute I consider *a great success*. Dr. Mason has learned the printers' art, and taught three Karens to print. The Pali Grammar, a copy of which I shall send you with a separate letter, has been printed by these men, and I think reflects great credit on Dr. Mason and his pupils."

The Rev. E. B. Cross writes: "I wrote you a hasty note on Saturday, which did not fully answer my purpose. I ought first of all to have expressed my ADMIRATION of your printing in all the characters and languages which it represents, for it is certainly very neatly and BEAUTIFULLY done."

### **In omnibus gratias agite.**

David rex benedixit Domino coram universa multitudine et ait, Benedictus es Domine Deus Israel patris nostri ab æterno in æternum.

Tua est Domine magnificentia et potentia, et gloria, atque victoria, et tibi laus. Cuncta enim quæ in celo sunt et in terra, tua sunt. Tuum Domine regnum, et tu es super omnes principes.

Tuæ divitiæ et tua est gloria, tu dominaris omnium. In manu tua virtus et potentia, in manu tua magnificare et fortificare omnia. Nunc igitur Deus noster confitemur tibi, et laudamus nomen tuum inclytum.

Quis ego et quis populus meus ut possimus hæc tibi universa promittere? Tua sunt omnia, et que de manu tua accepimus, dedimus tibi.

Peregrini enim sumus coram te et advenæ, sicut omnes pa-

tres nostri. Dies nostri quasi umbra super terram, et nulla est mora.

Benedictus Dominus Deus Israel, qui fecit mirabilia solus. Et benedictu nomen majestatis ejus in æternum, et in seculum seculi, et replebitur majestate ejus omnis terra. Amen, at amen.



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## INTRODUCTION

"The Buddhist traditions in Ceylon." wrote Prof. Cowel. "all agree in calling the author of the earliest Pali grammar Kachchayano, and although this is said to have perished"—"The Hon'ble G. Turnour, late Colonial Secretary of Ceylon," says Mr. Alwis, "drew attention to some of the Pali works formerly extant in Ceylon, and amongst them, to Kachchayana's grammar, which he then regarded as extinct."—The Rev. F. Mason says: "The grammar reputed to have been written by Kachchayana, still exists. I had a copy made from the palm-leaf, on small quarto paper, and the Pali text occupies between two and three hundred pages, while the Burmese interpretation covers more than two thousand. I made a compendium of the whole, Pali and English, a few years ago, on the model of European grammars, which might be printed in one or two hundred pages, and convey all the information contained in the two or three thousand in manuscript."\*

This "compendium" was submitted to a committee of the Bengal Asiatic Society, and approved for publication in 1854, and Mr. Alwis writes that he obtained a copy in Ceylon in 1855. The existence then of Kachchayano's work was first brought to notice from Burmah.

Many will ask: "Who was Kachchayano?" The commentators on his grammar say he was one of Gaudama's disciples, selected by him to write a grammar of his discourses; not a grammar of the entire language, but of that part of it used by Gaudama, bearing the same relation to the whole language that Winer's Greek Grammar of the New Testament writers, does to the whole of the Greek language.

From Sanskrit sources we learn that there was a Kachchayano, or Kakatayana, who composed a Sanskrit grammar about the age of Gaudama. Dr. E. Buhler has shown from manuscripts recently discovered, that Panani "The father of Sanskrit grammar,"

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\*Alwis, page ii

quotes from Kachchayano as his predecessor, and has borrowed from him many of his grammatical terms. This establishes his antiquity, and Dr. Buhler adds: "I believe that Kakatayana was *not* a Brahman, and should not be at all astonished, if it were established by additional evidence that he was a follower of Sakyamuni."\*

The name however is not conclusive as to the authorship, for there are other writers of the same name. There were two Sanskrit grammarians of the name, and the Chinese pilgrim, Hiun-tsang who was in India A. D 629—645, sojourned in a monastery founded by Asoka in which a Kachchayano composed a theological work three hundred years after the death of Gaudama. Still the fact that the older grammarian was not a Brahmin, goes far to sustain the Buddhist tradition.

Mr Alwis says there can be no doubt but this grammar was written in the days of Kachchayano, but the natives prefer no such claim. They say it was preserved by oral tradition for 450 years after the death of Gaudama, when with the sacred books it was committed to writing A. C. 93. Indeed there appears to have been no books in India any where in the days of Gautama, though the people were acquainted with letters.

After Alexander came to India, the Greeks wrote that the Indians were illiterate, and though letters were used for inscriptions on mile stones, yet "Their laws were unwritten, and that they administered justice from memory."† There is no good reason then to suppose that the grammar was committed to writing before A. C. 93, and if the greatest of poems, the Iliad, has reached us by oral tradition, for it is now admitted that the Greeks had no letters in the days of Homer, there is nothing incredible in a small grammar being transmitted in the same way.

The condition of the manuscript accords with the later date of writing, but with the earlier it would contain anachronisms. Book II. Part 3rd. Aphorism 17, contains the following example:

ကွ ဂါတော သိ တုံ ဒေဝါနံ ပီယ တိဿ

*kwa gato si-twan devānanpīya tissa*

"Tissa, beloved of the Devas, whither art thou going?"

"Now Tissa beloved of the Devas" was the king of Ceylon who was contemporary with Asoka, so the work could not have been written much before the date assigned by tradition.

\*Journal of A. S. of Bengal, No. II. 1864.

†Ibid. No. II 1859.



Kachchayano's grammar carries with it internal evidence of having been composed with special reference to being committed to memory. It is first written in brief aphorisms which contain the kernel of the work, and though they occupy but twenty pages of manuscript, they contain all the grammatical principles in the book. These aphorisms are next written in paraphrase to make them more easily understood, filling fifty pages, and following this stratum is a third consisting of examples, of somewhere about one hundred pages, and outside of this again are exceptions with occasional annotations. Here the commentator steps up with a paraphrase on Kachchayano's last remarks, to make all things plain.

In fact Kachchayano built his grammar precisely like the edifice of the Paris exhibition. He laid down the germ of his grammar in the centre, and then described around it several concentric circles, each containing all the things of a kind, and then struck out some seven hundred radii, crossing these circles, from the centre to the circumference, on each of which may be found every variety in the book, aphorism, paraphrase, example, exception or annotation, and commentary. The following is an example from B. 6, P. 4. A.3

### Aphorism.

စာဝုဒ်နိဝါ

*Ghaṭādānan vā*

"Sometimes of *Gaṭa* et cetera."

### Paraphrase.

စာဝုဒ်နိဝါတုနံ အဝံလောဂန္ထာနံဝု ခွလောတိဝါ ကာရိတေ

*ghaṭādānan dhātuman asanyogantānan vuddhi hoti vā kārīte*

"On account of a causal affix, when not ending in a compound consonant, the vowel of the root *ghata* et cetera is sometimes lengthened."

### Examples.

စာဝုဒ်တိ စာဝုဒ်တိ စာဝုယတိ စာဝုယတိ စာဝုပတိ

*ghāṭeti ghāṭeti ghāṭayati ghāṭayati ghāṭāpeti*

စာဝုပတိ စာဝုပတိ စာဝုပတိ

*ghāṭāpeti ghāṭāpayati ghāṭāpayati*

"He causes to unite."

### Exceptions.

စာဝုဒ်နိဝါ ကိမတ္တံ ကါရေတိ *ghaṭādānamiti kimatthan kārēti*

"Why *ghaṭa* et cetera?" "He causes to go."

## Commentary.

ဘောအာရိယံ ဗာဠာနမိတိ ပဒံ ကိတ္တံ အိဝရိယာနံ ဝုတ္တံ

*bhā ā-hariya ghaṭṭanamiti padan kimuttan āchariyena vuttan*

ဘော သိဿ ကာရေတိ ဣတိ အာဒိသံ ဥဒါဟရဏေသု

*bhā sissa kāreti iti ādisu udāharaneṣu*

သတိမိ ကာရိတော အသံလောဂဏ္ဍဿ ဓာတုမ္ပိ သေဠာဒိနံ

*satipi kārite asanyogantassa dhātukmi ghaṭṭādinan*

အဘာဝ ဣဒိနာ သုတ္တေန ဝုတ္တံ န ဟောတိ

*abhāva iminā suttena vuddhi nahoti*

"O Teacher! why was the aphorism 'ghaṭṭādinan, et cetera,' spoken by the teacher?

"O Pupil! *Ghaṭṭa et cetera*, though of roots not ending in compound consonants, [lengthening the vowel] on account of a causative affix, yet by this aphorism no lengthening may take place." "He causes to do' et cetera are also among the examples."

The language of the commentary indicates a spoken rather than a written work, and it is note worthy that while the grammar is a unity as a whole, it contains three small grammars, each complete in itself. (1.) The aphorisms, which are sometimes written together in a separate volume. (2.) The paraphrases, which might be written out alone, when they would form a grammar by themselves, independant of the parts that precede and follow, and (3.) The examples, which written out consecutively, would form a mass of material, from which all the grammaticle principles might be deduced in the previous parts. Nothing could be better adapted for a memoriter work than Kachchayano's grammar.

But on the other hand it may be said there is internal evidence that the book was originally written. When two short vowels meet they are combined into one long vowel; and Kachchayano's language, with the following example is:

တတြ အယံ *tatra ayan* "There this."

"Separate the consonant from its vowel."

တ ——— ဝ ယံ

"In the place of the consonant put the vowel."

တ ဝ ဝ ယံ

"Put the separated consonant below."

တ ဝ ဝ ယံ



“Erase the first vowel.”

တ ——— ဘ ယံ

တ

“Lengthen the last vowel.”

တ ——— ဂ ယံ

တ

“Unite the consonant with the vowel.”

တ တ္တယံ

In following out these instructions in the Kyoungs, the example is written over six times, as exhibited step by step above in the Burmese character. Kachchayano's pupils must have used the sty-us, but it does not necessarily follow that the whole grammar was written out.

The work is also divided into eight books treating on different subjects, as below:

Book	I.	The alphabet, permutation, and combination.
...	II.	Declension-nouns, adjectives, and pronouns.
...	III.	Government
...	IV.	Compound words.
...	V.	Noun derivatives.
...	VI.	Verbs.
...	VII.	Verbal derivatives.
...	VIII.	... from <i>Uhnádi</i> affixes.

Each book is divided into several Sections, each containing from twenty to fifty aphorisms. The copy found in Ceylon by Mr. Alwis sets down the whole of the aphorisms at 687, but the copies in Burmah say there are 710.

It is probable that we have substantially the work that was composed by Kachchayano, but if books that have been watched over like the manuscripts of the New Testament, have their alterations, and interpolations, it would be marvellous if Kachchayano had come down to us intact.

The book is said to have been brought to Burmah A. D. 387, by Buddhaghosa, and the Burmese translation and commentary are ascribed to him. Whoever the translator was, he was certainly a Sanskrit scholar, for Sanskrit sounds not in Pali are sometimes represented. Thus: “HE CROSSES,” in the text is *tarati* တရတိ but *taraiti*

တာရတိ in the commentary, from the Sanskrit root *tri* तृ

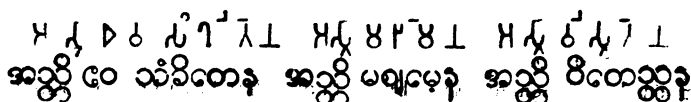
A Pali grammar was published in Ceylon in 1824 by the Rev. Benjamin Clough of the Wesleyan Mission, but the writer sketched out the present work before he knew of its existence, and he did not see a copy till he obtained the loan of one while in London through the kind efforts of Dr. Hoyle, Secretary of the Wesleyan Missionary Society; which was in 1854, after his manuscript had been approved for publication by the Bengal Asiatic Society.

It appeared however on examination that Mr. Clough's grammar was not Kachchayano's, but a translation of Mogallano's, a writer who lived A. D. 1153—1186.\* Still it contains the substance of Kachchayano, and Mr. Clough's was accompanied with a large vocabulary by the same author. Mr. Clough's book is very accurate, and its value is proven by a new edition of his Vocabulary, with inconsiderable alterations, being printed in Ceylon in 1865 with all his English definitions, but without one word of credit to Mr. Clough!

In 1863 there was published "An Introduction to Kachchayano's Grammar—by James D'Alvis." This is an exhaustive work on the subject, and is indispensable to every Pali scholar. It contains also a literal translation of Kachchayano's Book on verbs.

This work differs essentially from both of those named.

(1.) It takes the facts of Kachchayano's grammar, and re-arranges them in the order of of European grammars, incorporating such additions from the author's Pali readings as seem apposite. Kachchayano's grammar is herein written like Asoka's rock-cut document:


  
*asti eva sankhiteṇa      asti majhamena      asti vīstareṇa*

"By epitome, by amplitude, and by a middle course."

(2.) The differences and resemblances between Pali and Sanskrit are indicated, which will be appreciated by an increasing class of readers.

(3.) To make the work as easy as possible for students, the introduction of new grammatical terms, which so often encumber Sanskrit grammars, has been carefully avoided.

(4.) To make the book intelligible to European scholars, it is printed in the Roman character throughout.

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\* Alwis, page xii.

(5.) To facilitate the study of the language in Burmah, the Pali is written also in the Burmese alphabet.

In Burmah Pali is interwoven with the vernacular much more than Latin is in English. In the Kyounga a boy has to learn the multiplication table in Pali, and his first reading lessons are half Pali and half Burmese. Dr. Judson studiously avoided the use of Pali words, unless absolutely necessary, yet were the Pali words in the Burmese Bible printed in colored letters, every page would be a piece of mosaic.

On opening the Bible at random, there were counted in the first paragraph read, I Cor. 13: 1-8, *nineteen* Pali words in *eight* verses. Some of these are repetitions, but there are *ten* different words. To exhibit this to the eye, the passage is here reprinted in English with the words that are, whole or in part, Pali in the Burmese Bible printed in *Antique*:

"Though I speak with **the tongues** of men and of angels, and have not **charity**, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of **prophecy**, and understand all mysteries, and all **knowledge**, and though I have, a'l faith, so that I could remove mountains, and have not **charity**, I am nothing. And though I bestow all my goods to feed the poor, and though I give my **body** to be burned, and have not **charity**, it profiteth me nothing. **Charity** suffereth long, and is kind: **charity** envieth not; **charity** vaunteth not itself, is not **puffed up**, doth not behave itself unseemly: seeketh not her own, is not easily **provoked**: thinketh no evil; rejoiceth not in iniquity but rejoiceth in the **truth**; beareth all things, believeth all things, hopeth all things, endureth all things. **Charity** never faileth; but whether there be **prophecies**, they shall fail, whether there be **tongues**, they shall cease; whether there be **knowledge**, it shall vanish away."

To those then who ask *Qui boni*? We reply: it is hoped that,

(1.) The work will be useful in the study of Burmese books.

A gentleman recently called on the author with a chapter of inextricable difficulties in one of the books used in passing examination, and nearly all arose from unexplained Pali words and phrases.

(2.) It will be useful in translating Burmese books. Burmese books have been translated into English by competent Burmese scholars, but which are inaccurate in the Pali extracts. See for example page 165, and Gaudama's sermon.



# PALI GRAMMAR.

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## CHAPTER I.

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### THE ALPHABET.

When Europeans first came to India, they noticed several remarkable stone pillars, scattered in different parts of the country with inscriptions cut on them. In some instances, inscriptions were found in three various characters. In the process of time, the languages of two were discovered, but the most ancient characters defied every attempt to decypher them.

Five centuries ago, a Mahometan sovereign assembled a number of learned Brahmins to decypher the inscription on the pillar at Delhi, but their efforts were fruitless; and a native historian wrote of it: "Round it have been engraved literal characters which the most intelligent of all religions have been unable to explain."\*

Early ignorant European travellers reported the pillar at Delhi to have been erected by Alexander the Great, and the writing on it to be Greek.\*

From the days of Sir William Jones, the eyes of all antiquarians in India had been directed to these inscriptions, but they were directed in vain. As late as 1833, one savan wrote of the characters: "They may be of a numerical or astronomical character, as hidden to our knowledge, as are the Egyptian hieroglyphics, for the square, triangle, circle, and Mercury are to be frequently met."

The first attempt to render any part of these inscriptions was made by a Bombay scholar, who, in 1834, translated the first thirteen letters:\*

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\*Journal of Asiatic Society of Bengal, July, 1837; Supplement 1864; October 1834; and March 1838.





## ORIGIN OF THE PALI ALPHABET.

All the ancient alphabets west of the Indus have been satisfactorily traced to the Phœnician, and all east of the Indus, as shown by Prinsep above, have been derived from the Pali.

The Phœnician characters were originally hieroglyphics, and were probably formed on an Egyptian basis. The origin of the Pali is not so clear. Prinsep says, that all the consonant characters may be reduced to the following element s:

† † † † † † † † † †

The question next arises, whence did these elements originate? If we turn to the Rosetta stone, we find every one of these characters in the Enchorial, or Demotic portion of the inscription.

There are twenty eight lines in the Enchorial character, and a careful examination of a fac-simile has shown, that the Pali characters are found in the different lines as noted below :

†	<i>k</i>	in line	2, 24, 27.
†	<i>ch</i>	...	4, 5, 28.
†	<i>t</i>	...	1, 2, 4, 9, 11, 14, 15, 27.
†	<i>d</i>	...	5, 8, 14.
†	<i>n</i>	...	2, 3, 7, 8, 15, 26, 28.
†	<i>p</i>	...	9, 21, 24, 29.
†	<i>m</i>	...	11.
†	<i>r</i>	...	1. and often.
†	<i>v</i>	...	2.
†	<i>s</i>	...	2.

Besides the above ten elementary characters, twelve others are found on the stone:

†	<i>kh</i>	in line	1, 9, 16, 25.
†	<i>g</i>	...	1, 21, 24.
†	<i>ng</i>	...	2, 25.
†	<i>j</i>	...	2, 5, 6, 12, 16, 22.
†	<i>jh</i>	...	13, 17, 20, 24, 25.
†	<i>th</i>	...	1, 2, 3, 5, 27.
†	<i>t</i>	...	5, 10, 13, 18.
†	<i>d</i>	...	26.
†	<i>ph</i>	...	11, 24.
†	<i>y</i>	...	12, 14, 15, 16, 21.
†	<i>l</i>	...	1, 3, 15, 16, 20, 25.
†	<i>h</i>	...	2, 8.

The characters are not always erect on the stone, as in the Pali alphabet, and they may have represented different sounds; for when new alphabets are formed from old materials, a new power is often given to an old character. The Pali  $\odot$  *th* furnishes an example, for in the Talaing alphabet it is used for *b*, and when the Red Karen language was reduced to writing, it was made to represent *v*; as in Etruscan, a sound not found in Burmese, Talaing, or the written Karen. There are points of resemblance between this alphabet and the Bactrian, but the forms represent different sounds. Thus  $\xi$  *j*, is read *n*; and  $\Lambda$  *g* is read *j*; and *rt*, of the same alphabet, has almost the identical form of *kt* in a Pali inscription found in the Malayan Peninsula.\*

So in a published alphabet of Hieroglyphic Inscriptions, several have the same, or nearly allied forms, as the Pali letters, but they often represent different powers, and occasionally have the same form in a different position. Thus:

$\mathfrak{h}$	in the Hieroglyphics represents <i>k</i> ,	but in Pali <i>d</i> .
$\mathfrak{h}$	...	<i>n</i> ... <i>d</i> .
$\phi$	...	<i>k</i> ... <i>chh</i> .
$\cup$	<i>l</i> is nearly identical with the Pali $\mathfrak{J}$	<i>l</i> , and
$\times$	<i>k</i> is the same figure as the Pali $+$	<i>k</i> but in a different position.

It is impossible for two sets of characters, so nearly alike to have originated independantly of each other, impossible because here is no parallel in history They must have had a common origin, and since the Enchorial character is Egyptian, we are shut up to the conclusion, that the Pali letters have had an Egyptian origin.

The fact seems improbable, but it is not so improbable as it at first appears. It is no more improbable that one portion of the Pali speaking people should use an alphabet derived from Egypt, than that another part should use one derived from Phœnicia; but the nineteenth century has disinterred an abundance of monuments and coins, which prove that the inhabitants of Bactria and the Cabul valley wrote Pali anterior to the Christian era, in an alphabet formed on a Phœnician basis.

Under the name of "The cave character", Dr. Wilson writes of Asoka's alphabet: "We now see clearly that the great trouble taken with the adjustment of the cave character would have been

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\*Compare Journal of Asiatic Society of Bengal, July 1848, Plate IV; with Journal Royal Asiatic Society, Vol. XX, Plate IV.

unnecessary, if we had noticed sufficiently early its correspondence with the Phœnician and Greek alphabets, from a combination of which it is manifestly derived."

An Egyptian race is supposed to have had rule in Nineveh at a period anterior to authentic history. Mr. Thomas, the distinguished archæologist, wrote of certain Assyrian inscriptions: "These inscriptions afford at any rate monumental evidence of the contact of an Egyptianized race, far beyond the confines of the mother-country, with foreign nations, whose habitat lay, in one case certainly, eastward.—We have now to note what were the people who, as Sir Gardner Wilkinson says, 'at a very remote period' occupied India in connection with the ancient inhabitants of the Nile valley."

That Egypt was not unknown to India, even in the days of A-soka, we have indications from his inscriptions containing the name of Ptolomy king of Egypt, and Magus, son-in-law of Ptolomy Soter.

𑀧 𑀭 𑀢 𑀓 𑀔 𑀕 𑀖 𑀗

တုရမာသဝိစ မဂိစ

*Turamāyo cha Magā cha*

### SIMPLICITY OF THE PALI ALPHABET.

The Pali alphabet is perhaps the simplest of all known alphabets, ancient or modern. Professor Williams gives, in his Grammar, "the elements of the Devanāgarī character," and writes down forty. All the Pali characters are formed from

A straight line | *r*,      A triangle ▷ *e*,  
A rectangle □ *b*,      A circle ○ *th*,  
A dot ° which may be regarded as a small circle; or some parts of them, or some combination of their parts.

Thus we have formed of right lines :

<i>r</i>	└ <i>u</i>	┘ <i>ú</i>	├ <i>k</i>	┐ <i>ng</i>
┌ <i>n</i>	□ <i>b</i>	▷ <i>e</i>	△ <i>g</i>	λ <i>t</i>
└ <i>d</i>	└ <i>jh</i>	┘ <i>ny</i>	├ <i>bh</i>	┐ <i>d</i>
┌ <i>n</i> .	And all the vowels when following consonants.			

From the circle, great and small, there are made;

○ <i>th</i>	⊙ <i>th</i>	( <i>t</i>	8 <i>m</i>	ξ <i>j</i>
∴ <i>i</i>	◦	a final <i>n</i> or <i>m</i> .		



The mode of denoting vowels, when following consonants, was incomparably more simple and definite, than the mode adopted in any of the westren alphabets. A consonant alone, had a short *a* understood. To make a long *á*, a line was drawn to the right,

As:  $\Upsilon$  *khá*  $\in$  *tá*

To mark *e*, the line was drawn to the left,

As:  $\lambda$  *ge*  $\subset$  *te*

Both lines were used to denote *o*,

As:  $\cup$  *gho*  $\cap$  *yo*

A perpendicular line was drawn on the top of the letter to make short *i*, and two for long *í*, As:

$\mathcal{J}$  *mí*  $\xi$  *jí*  $\overset{\mu}{|}$  *rí*  $\delta^{\mu}$  *ví*

U and *ú* were formed in a similar manner by lines drawn at the bottom of the letter, as:

$\underset{|}{\cup}$  *pu*  $\underset{\cap}{\cup}$  *phú*  $\square$  *bu*  $\underset{\cap}{\cup}$  *yú*

Occasionally *u* was made by drawing the line horizontally, instead of perpendicularly; and both modes may be sometimes seen in the same line, as:  $\wedge$  *tu*  $\sqcup$  *du*

### AGE OF THE ALPHABET.

Nothing is known of the time when the alphabet was invented, but it is certain from all tradition that it was in use before the days of Gaudama. On the other hand, it appears probable that it was formed after letters were in use in Assyria, for the inventor seems to have been acquainted with a square or rectangular alphabet that has been called the "Nimroud Enchorial", of which Mr. Thomas published an inscription\*; for the general appearance of the character is much more like Pali, than any other anterior to Asoka's edicts. The following specimens are identical:

$\top$   $\square$   $\overline{\lambda}$   $\sqcup$   $\overline{\cup}$   $\Gamma$   $\Xi$   $\Pi$

But other forms show a decided affinity with the cuneiform character, so the Pali alphabet must have originated after the formation of the cuneiform character, but not later than the sixth century before the Christian era.

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\* Journal of Asiatic Society of Bengal, January, 1850.

## MODERN ALPHABET.

Like the Phœnician, the Pali letters seem to have been soon subjected to change; but the changes are few of them improvements. Prinsep has given an instructive plate, showing the changes that had been made in the character at different periods, from the alphabet of Asoka's edicts to the modern Sanskrit, and square Pali of Burmah.\*

The oldest form of the alphabet that has been found on the eastern side of the Bay of Bengal, is in an inscription on a rock at the mouth of the river at Singapore, but it is so illegible that nothing can be made out of it beyond a few letters, and that the letters are not more modern, than the forms in use in the second century of the Christian era.

The oldest legible inscriptions were found by Col. Low: one in the northern part of Province Wellesley, and the other south of this, east of Penang. † Prinsep wrote: ‡ "The style of the letter is nearly that of the Allahabad No. 2." It seems to be of the same age as that of the Amravati inscription.§ Both are characterized by a small curve over the letter, which appears to have been soon changed into a straight line, as in the Allahabad No. 2.

This may be regarded as the character in which the Buddhist literature was introduced to the Eastern coast; and is the origin of the present Burmese and Talaing alphabets. It was in use, according to Prinsep, in the fifth century, anterior to a new form which prevailed in the seventh century; and which was carried with Buddhism into Tibet.

Buddhaghosa, according to Burmese authorities, brought the Pali books to Pegu in the fifth century, at the time this alphabet was used in India, and having been found actually engraven on rocks near the borders of southern Burmah; the evidence harmonizes.

The forms of the Burman and Talaing characters afford further testimony to the fact, for they are more easily traced to the alphabet of that age than to any other. At the time the Amravati inscription was made, the short *i*, when following a consonant, had been changed from a straight line to a circle; and the long *i*

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\*Journal of Asiatic Society of Bengal, March 1833, Plate XIII

†Ibid, July 1848 plate IV; and Vol. IV, plate III. ‡Ibid, July 1843

§Ibid, March 1837, plate XI.

was designated by a circle with a dot in it; both of which have been retained in the Burmese and Talasing to the present day, while they ceased to be used in the Sanskrit before the seventh century. In like manner, the *e*, the *á*, and the *o*, were changed to curves down the side of the letter; the way they are now written in all the alphabets on the Eastern coast.

In the modern Sanskrit, an oblique straight line is drawn under a consonant, to indicate that the inherent vowel is destroyed, and the consonant is final. At the time the Amravati inscription was made, the same thing was denoted by a slightly curved stroke above the letter, turning to the right; and this is precisely the present Burmese mode of *that'ny*, or killing, the vowel of a final consonant. So also the symbols representing *r* and *y* when combined with a preceding consonant, were nearly the same in Amravati that they are now in Burman.

In the Amravati, the long arms of several of the letters were cut off so as to bring them very near the corresponding Burmese character. Thus:

𑀓 became 𑀓 𑀔 became 𑀔 𑀕 became 𑀕 𑀖 became 𑀖 𑀗 became 𑀗 𑀘 became 𑀘

Several other Burman letters are merely the rounded or otherwise slightly varied forms of Asoka's characters, as:

𑀙 g 𑀚 ng 𑀛 chh 𑀜 j 𑀝 dh 𑀞 d 𑀟 dh 𑀠 b 𑀡 r 𑀢 s  
𑀣 c 𑀤 𑀥 𑀦 𑀧 𑀨 𑀩 𑀪 𑀫

It may be affirmed then without fear of contradiction, that there is no modern alphabet which approaches the old Pali character so nearly as the Burmese, and that there is therefore no character in which Pali is now written, so well entitled to be called *the* Pali character, as the square Pali of Birman.

The age of the Amravati inscription has not been ascertained, but the letters bear a strong resemblance to the character on copper plate grants dated at the close of A. D. 400. Prof. Dowson on these grants,\* and Mr. Thomas on the coins of Kanishka,† have both shown that different forms of writing existed contemporaneously, but since this date synchronizes nearly with the date of the introduction of Buddhism into Burmah, they confirm each other.

\*Jour. Royal Asiatic Society: N. S. Vol. I. page 247. †Ibid 447

## THE PALI LANGUAGE.

According to some of the Pali books, the Magadha language is the language spoken by the people of Magadha, the Sakata\* by the people of Saketa†, or Oude, defined by native interpreters as Sanskrit, while Pali is not the language of any tribe of men but the language of the Buddhas.

As the last Buddha was a native of Magadha, Pali and Magadha are usually regarded as the same language, and it is often called Pali-Magadha:‡ but some of the books make a very marked distinction, representing Pali as the original language of the Gods, or Buddhas, and Magadha as the original language of men.

In one book§, Gaudama goes back to the origin of the universe before the first Buddha had appeared, and he represents the creator as a female, who, after she had created animals, and appointed them their several abodes, gave them names. Nine of those names are given, which are all Pali, and it is added that this language, without giving it any name, was the first language spoken, and when Buddhas subsequently appeared, they every one in succession preached in it.

After animals were created, this divine personage, or Goddess created three human beings, a male, a female, and a neuter. The neuter was neglected, and it killed its brother, the male, through envy; but three children were left behind, and to these three were born seven sons and six daughters. The parents brought different animals to their children to play with, and the several words that the children uttered on beholding them, became the names of those animals, and they are, Gaudama says, in the present Magadha language, the words in common use to designate those animals. The following are specimens:

Pali.	Magadha.		Pali.	Magadha.	
<i>Sasa</i>	<i>Mo</i>	a hare.	<i>Assa</i>	<i>Sanyā</i>	a horse
သသ	မော		အသ	သင်္ဂါ	
<i>Supava</i>	<i>San</i>	a monkey	<i>Suna</i>	<i>Sach</i>	a dog
သုပဝ	သန်		သုဏ	သင်	
<i>Kukū</i>	<i>Ro</i>	a fowl,	<i>Byakkho</i>	<i>Yi</i>	a tiger,
ကုကု	ရော		ဗျက္ခော	ယိ	

\*သကဋ    †သဒကဋ    ‡ပါဠိမဂ္ဂ    §မူလမူလိ



In harmony with the above representation, *Jina-vachana*, "the language of the Jina" or Buddha, is every where found in the Pali texts, for what is denominated by the interpreters *Pāli*. Pali is never found in the old texts, but is used like a vernacular word to define *Jina-vachana* whenever it occurs in the texts.

### DERIVATION OF THE WORD *PALI*.

The derivation and signification of the word *Pāli* has been a matter of no little controversy, since it was first brought to Europe by Laloubre, who was Envoy to Siam for Louis XIV. in 1687 and 1688.\*

A class of writers, following the sound, have referred the word to Pelasa, an ancient Sanskrit name of Behar or Magadha, to Pali a village, to Pali a tower or fort, to Palestine, to the Palatine hills, and to Pehlve. The best modern Pali scholars reject all these derivations, but they differ among themselves as to the true one.

Turnour defined Pali by "Original text, regularity." Alwis controverts this statement, and says: "Nor does it mean root or original.—The word Pali originally signified a line, row, range." The two definitions are not incompatible with each other. Both may be true.

Turnour was undoubtedly well aware that the etymology of the word was *line*; but etymology does not always give the signification of a word, or the meaning of *tragedy* would be "a song of a goat"; that is determined by the usage.

Judson in his Burmese Dictionary, defines *pāṭṭ*, Pali *pāṭhaṭ*, "An original text or reading"; and the translator of a Pali book said to be Buddhaghosa, defines *pāṭha* by Pali. When a word is repeated in the Pali text, he says: "It is in the *pāṭha* or Pali". Although the word is undoubtedly Pali in modern usage, yet it would not be Pali in the usage of the writer, unless it were found in the *pāṭha*, or original text. Turnour then is well sustained in his definition by Buddhaghosa, and Dr. Judson.

Pali, in its present usage, appears to have originated with the Buddhist interpreters, after the original writings were translated into the vernaculars; and was made to denote the original text,

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\*See "ESSAI SUR LE PALI, par E. Burnouf et—Page 6.

just as exegetical writers in English, use "*Original*" and *Original Language* in their notes, when referring to the Greek and Hebrew Scriptures. A somewhat parallel case is found in the word *Peshito* which etymologically signifies *simple*, but which is constantly used in the signification of the Syriac language.

It may be objected to the modern origin of this usage of Pali that the word is found in Asoka's inscriptions. Alwis writes: "HE-VAN CHA BEVAN CHA ME PĀLIYO VADETHA. "Thus, thus, shall ye cause to be read my Pāliyo or edicts."\*

This however is not the reading of Asoka's inscription, but the reading of Spiegel's Sanskrit transcript.† There is no ME or my in the text, no long *ā* after the *p*, or *v*, the vowel after *d* is not *e* but *ā*, and it is altogether uncertain about the character *j* being *l*. It may be *r*. The sentence is from the inscription around the shaft of Feroz's Lat and, reads:

हे वं च हे वं च मे पालियो वादेथ

*Hevan cha bevan cha parivādātha.*

And thus, and thus, instruct [to] the enl.

*Pariya*, in Pali, signifies the end or termination.

*Vada*, is the verb to speak, here in the third person plural, but with the preposition *ava*, changed to *o* in composition, it signifies to teach. The two written in full, would be *pariya ovadātha*, but by the rules of Permutation the initial vowel of the second word is combined with the last of the first word, and the whole is written: *parivādātha*.§

The rendering given above is substantially the same as that first given by Princep: "In such wise do ye address on all sides the people united in religion."||

It remains to be noted, what seems to have escaped the attention of previous writers, that the native lexicographers trace the etymology of the word Pali back of the derivative noun *pāli* 'a line', to the verbal root *pā* 'to preserve, take care of', and say that this is the signification of the word *Pāli*, and is applied to the Pali

\*Alwis' Pali Grammar page IV.

† हे वं च हे वं च मे पालियो वादेथ.

Libet do officiis Sacerdotum Buddhicorum, page V.

‡ पालि वादेथ

§ Journal of Asiatic Society of Bengal, July, 1837.

language, because in it are preserved the discourses of the Buddhas. They write:

*Atthan pāti rakkhati iti tasmā pāli.*

အတ္ထံပါတိရက္ခတိ ဣတိတသ္မာပိန္ဒိ

“The significance, it guards preserves, so on this account Pali.”

### EXTENSION OF THE PALI LANGUAGE.

At present Pali is a dead language found only in Buddhist books in Ceylon, Farther India, and China; but inscriptions in dialects of Pali, dating back to the third century before the Christian era have been found in Orissa, Behar, Ailahabad, Delhi, the Punjab, Guzerat, and Afghanistan; and the kings of Bactria used it on one side of their coins, while they inscribed Greek on the other.

In north-western India the language was written contemporaneously in two widely different alphabets, one Aryan and the other Shemitic. The coins of Kruananda, who reigned in Palibrotha, at the time, it is supposed, that Alexander came to India, are found in great numbers with Indian Pali on one side, and Shemitic Pali on the other in a character nearly allied to the Phœnician found on bricks from Nineveh. Thus it is certain that some two thousand years ago, Pali was used from Calcutta to Cabul, written side by side now with Greek, and anon with Phœnician.

The inference has hence been drawn, that Pali was once the vernacular dialect of all northern India, from the Bay of Bengal to the Gulph of Cutch; and from Cuttaek to Cabul. But this is quite incredible, for that wide region, from the earliest historic times, has been inhabited by many different tribes, speaking widely different dialects.

We must resort to some other hypothesis to account for the extensive use of Pali in official documents intended to be read by the people. For the lack of more trustworthy materials, we may take, as having a probable foundation in truth, a myth related in the Buddhist books. Gaudama found the truth of the adage, that a prophet has no honor in his own country. When he first preached to his relatives in their vernacular language, they derided him, and said the preceding Buddhas had always preached in Pali, while he could speak to them only in the vulgar tongue; from which they drew the inference that he was no Buddha.

"Then Gaudama thought again, and said 'Taking *attha sansakita pakāragā*\* the learned Sanskrit book or writings, to make them of no account, I will teach in the language of antiquity, that is to say in *attha pāli sansakita pakāragā*† the language of the learned Pali-Sanskrit books.'—Thus having determined, he preached in the language of the Sanskrit book or books, *sanskrita pakāragā*. But those who heard found it very difficult to understand."

According to this tradition, Pali-Sanskrit was an old, or dead language, in the days of Gaudama; and if Gaudama used a language imperfectly understood by the people, but popular with the multitude because a learned language, why may not Asoka have done the same thing? The difference between the language of the Inscriptions and that of the Pali books may be concessions to the dialects then spoken in different localities, while the *Learned Pali Sanskrita* was substantially retained. The use of the monkish Latin in the Middle Ages is something parallel.

### THE FIRST PALI GRAMMAR.

The difficulty that Gaudama's Learners found in understanding the *Pāli-Sanskita* in which he preached, is represented as the occasion of the formation of the first Pali Grammar. When the people complained of not understanding the signification of Gaudama's discourses, Kachchayano one of his favorite disciples, after meditating on the subject, came before his associates with the proposition, that subsequently became the first Aphorism of his Grammar:

*Attho akkharā sanyāto.*

အတ္ထောဓိကုရသညာတော

"The signification is known by letters."

Gaudama finally appointed him the Pali Grammarian, saying to the assembly:

"Priests, from among my clerical disciples, who are able to amplify in detail that which is spoken in epitome, the most eminent is the Great KACHCHAYANO."

\*အတ္ထသံသကိတပကာရဏာ

†အတ္ထပါဏိသံသကိတပကာရဏာ





## DIVISION OF LETTERS.

The first twenty five consonants are divided into five classes according to the organs with which they are pronounced, and the other eight, including the anuswara, are unclassified. Three vowels are short and five long, Kachchayano adds: *Sakota gandhara* 'In the books of Oade, or in the Sanskrit books, the consonants are divided into surds and sonants, and that division may be appropriately adopted in this.' The two first letters of each class, with the sibilant *s*, are surds, while all the rest are sonants.

§ 11. The following table exhibits these several divisions at one view.

	Surds.	Sonants.	Surds.	Sonants.
Gutturals:	k kh g gh ng	က ခ ဂ ဃ င	က ခ ဂ ဃ င	က ခ ဂ ဃ င
Palatals:	ch chh j jh ny	စ ဇ ဝ ဖ ဎ	စ ဇ ဝ ဖ ဎ	စ ဇ ဝ ဖ ဎ
Cerebals:	t th d dh n	တ ထ ဒ သ န	တ ထ ဒ သ န	တ ထ ဒ သ န
Dentals:	t th d dh n	တ ထ ဒ သ န	တ ထ ဒ သ န	တ ထ ဒ သ န
Labials:	p ph b bh m	ပ ဖ ဗ ဘ မ	ပ ဖ ဗ ဘ မ	ပ ဖ ဗ ဘ မ
	s	စ	စ	စ
Unclassified:	y r l v s h l an	ယ ရ လ ဝ ဟ ဌ	ယ ရ လ ဝ ဟ ဌ	ယ ရ လ ဝ ဟ ဌ
Short vowels:	a i u	အ ဣ ဥ	အ ဣ ဥ	အ ဣ ဥ
Long	á í ú é o	အာ ဣာ ဥာ	အာ ဣာ ဥာ	အာ ဣာ ဥာ

## PRONUNCIATION.

"The ancient pronunciation of the Greek can now only be inferred, and, in part, with great uncertainty. The pronunciation of modern scholars is exceedingly various. Of the different methods that prevail, the English is probably the farthest removed from the ancient pronunciation." With the alteration of one word, these remarks are true of the Pali.—The Burmese is probably the farthest from the ancient pronunciation.'

\* သကဒဂဇဋသု .

§ 12. In Burmah the Pali  $\omega$  *s*, is pronounced like *th* in **the**. The  $\circ$  *v* is always pronounced *w*. It was probably pronounced *w* originally, when the last member of a compound consonant, but *v* in other circumstances. All the cerebals or linguals are pronounced like the dentals; and the aspirate sonants, or flat mutes are not distinguished in sound from their corresponding unspirated letters; and are often used interchangeably in writing. The *an-uswara* is pronounced *n*, and the vowel *o*, *au*.

§ 13. The cerebals and dentals appear to have been used interchangeably in writing from the earliest period, and could not have differed much in pronunciation. In the inscriptions the same word in the same line is occasionally written both ways; as:  $\text{𑀧𑀺𑀓}$  *ḍasan*, and  $\text{𑀧𑀺𑀓}$  *ḍasan* **ten**. The same diversity in writing this numeral is found in the Pali books.

§ 14. So  $\text{𑀧}$  *th* is interchanged with  $\omega$  *th*; as  $\text{𑀧𑀺𑀓}$  *natthi*, and  $\text{𑀧𑀺𑀓}$  *natthi* is not.

§ 15. So again  $\text{𑀧}$  *n* and  $\omega$  *n* are interchanged, as in the name of the Grammarian, which is written both  $\text{𑀧𑀺𑀓𑀺𑀓𑀺𑀓}$  *Kachchayano*, and  $\text{𑀧𑀺𑀓𑀺𑀓𑀺𑀓}$  *Kachchayano*.

§ 16. The cerebral *l* is very uncertain in its usage. In many words where it is *s d* in Burmah, the common *l* is found in Ceylon. Numerous examples are met in Clough's Grammar. Thus  $\text{𑀧𑀺𑀓}$  *pāli* **a line**, is *pāli*, with the small, *l* in Ceylon.  $\text{𑀧𑀺𑀓}$  *elā* **cardamom**, *elā*, , , ,

A similar diversity of usage prevails in the Burmese Pali. Occasionally the same word, has one in the text, and the other in the commentary.

§ 17. Nothing can be inferred to determine dialects from the usage of cerebals and dentals. Prinsep says; \* 'The word *paṭi*, a prefix in Sanskrit—In the Pali of *Girnar* this is merely altered to *paṭi*  $\text{𑀧𑀺𑀓}$  by omission of the *r*. In the language of the pillars the same preposition is always written *paṭi*  $\text{𑀧𑀺𑀓}$  with the cerebral *t*. The orthography varies in the written Pali of books, being in Ceylonese *paṭi*, in Burmese *paṭi*.'

\*Journal of Asiatic Society of Bengal, March, 1838.



§ 18. This distinction is based on imperfect data. Clough spells the word *pati*, which shows that both modes exist in Ceylon, and the two forms are common in Burmah; as:

ပဒိုဟာအရာ      ပဒုသ္မာပတိ  
*Paḍi hāro* doorkeeper. *Paḍusmā pati* **instead of a lily.**

§ 19 The surds and sonants are often interchanged with each other; as:

§ 20. က    ဝ    ကဟာပဏာ    ဝဟာပဏာ  
*k with g*    *kahāpanā*    *gahāpanā*, **money.**

§ 21. ဝ    ဇ    ဇိနဝဓန    ဇိနဝဇန  
*ch ... j*    *jina vachana*    *jina vajana*, **words of jina.**

§ 22. တ    ဓ    နိရောတ    နိရောဓ  
*t ... dh*    *nirōta*    *nirōḍha* **hindering.**

§ 23. ထ    ဓ    ပထဝီ    ဝေဝီ  
*th ... dh*    *pathavi*    *padhavi*, **the earth.**

§ 24. ဌ    ဓ    ဌပေတ္တာ    ဝေပေတ္တာ  
*th ... dh*    *thapetā*    *dhapetā*, **having placed.**

§ 25. ပ    ဗ    မောပတိ       great Lord.  
*p ... b*    *mohā pati*  
                     နရပတိ  
                     *nara pati*    **Lord of men**

§ 26. ပ    တ    ပဂ္ဂုနိ    တလဂ္ဂုနိ  
*ph ... bh*    *phaguna*    *bhalaḡuni*, **a lunar mansion.**

§ 27. ဗ    ဝ    ဝိသီ    ဝိသ    **twenty.**  
*b ... v*    *bisi*    *visa*

The changes of surds and sonants was undoubtedly the result of pronunciation, similar changes occurring in other languages, and the variation in spelling arises from the words sometimes retaining their normal forms, and sometimes being written as they were pronounced.

§ 28. A double *t* appears to have been pronounced sometimes like *ts*; as: တတ္တ တတ္တ *tattu* and *tatra* **there**. In the Inscriptions it is written by a single *t*, as: ၵ ၵ ၵ *yata* **where**, ၵ ၵ ၵ ၵ *yata yata*, **wherever**, ၵ ၵ ၵ *savata*, **every where**.

§ 29. The symbol of *y* often indicates an original form with a double letter; as: *sakka* and *sakya* **a royal race**. *salla* and *salya*, **an arrow**  
 သတ္တ သတ္တ သတ္တ သတ္တ

§ 30. From a difference in pronunciation *h*, *dh*, and *d* are found occasionally interchanged; as: *ihā*, *ūhā*, and *ihā*, **here**; သာဓု သာဓု *sāhā* and *sahā*, **good**.

§ 31. *Y* appears to have been pronounced *j* occasionally, for these letters are found interchanged in the same word; as: ဂာယော ဂာယော *gavāyo*, and *gavāyo*, **the gayal**.

§ 32. *L* and *r* also pass into each other; as: မဟာသန္ဓေ မဟာသန္ဓေ *mahā sālā* and *mahā sara*, **great wealth**.

§ 33. On some of the Inscriptions the aspirate *h* is inserted before a few words beginning with vowels, "Which," Prinsep says, "as far as I know, has no parallel in any of the Grammatical Pāṇinis." The same usage however is occasionally, though not often, found in the Pāli. Instances occur in the Pīṭaka. Thus in the *Kāṭha*, the fifth book of the *Abhidhamma*:

ဟောဝံနဟောဝတ္ထုပ္ပတ္တိ for ဧဝံနာဧဝံသတ္တုပ္ပတ္တိ  
*hō m nā hō m vattabbe* ... *evā nā evā m vattabbe*,  
 "Thus [or] not thus they are not to be said."

## CHAPTER II. PERMUTATION.

In Greek, a vowel if short at the end of a word, is sometimes dropped when followed by another word beginning with a vowel; and if long, the two vowels are occasionally contracted into one. A final *n* before a classified letter is usually changed to a letter of that class, and the classified letters themselves are subject to certain changes when united to others. In Pali, when two words meet similar changes occur, but much more extensively than in Greek; and this part of the Grammar Sanskrit grammarians denominate "Combination and Permutation"; but it embraces only the same things that in Greek Grammars have been previously named **Contraction, Crasis, Elision** and **Euphonic changes of consonants**.

### WHEN TWO VOWELS MEET.

§ 34. When one word ends in a vowel, and the next one begins with a vowel, one vowel is usually substituted for the two and attached to the first word.

*a* followed by *a*.

§ 35. When *a* at the end of one word is followed by *a* at the beginning of the next,

(a.) One is elided; as:

နတ္ထိ from နာ and အတ္ထိ *atthi*, "is not"

In the Dhauhi inscription this compound is written with the short vowel, နတ္ထိ *natthi* as in book Pali.

(b.) The two short vowels are sometimes changed to long *ā*;

as:

တတြဘိရတိ တတြ အဘိရတိ

*tatra virati* from *tatra* and *abirati*, "great pleasure there."

This is the rule in Sanskrit, and in the Girnār and other inscriptions, where the verb takes the Sanskrit form, the Sanskrit rule of Permutation is followed, and the long vowel is written: as:

နာस्ति *naṣṭi*, "is not."

*a* and *á* followed by *á*.

§ 36. When *a* or *á* is followed by *á*,\* they become *á*; as:  
 ရာဇာထိ ရာဇ အထိ *rájasi* from *rája* and *asi*, "thou art a king."  
 ဝဃာနာလိဒန္တာ ဝဃာနာ အာလိဒန္တာ  
*vaghánalinto* from *vaghána* and *álinto*, "a porch, a terrace."

*a* followed by *i*.

§ 37. When *a* is followed by *i*,

(a.) The *a* is elided; as:

သောတိဇန္ဒြိ သောတ ဣဇန္ဒြိ  
*sotindre* from *sota* and *indre*, "organ of hearing."

(b.) The two vowels are changed to long *á*; as:

ဓမ္မစရိဒဿာတိ ဓမ္မာ ဝ ဝိနယ ဝ ဣတိ  
*dhammo cha vinayo chāti* from *dhammo*, *cha*, *vinayo*, *cha*, *u*;  
 "Both the law and the discipline: Thus" [he said]

(c.) The two vowels coalesce into *e*; as:

ဗန္ဓုဿာ ဗန္ဓုဿ ဣာ  
*bandhussēa* for *bandhussa* and *iva*, "as to a relative."

This last case is the rule in Sanskrit, but it is the exception in Pali.

*á* followed by *i*.

§ 38. When *á* long is followed by *i*, the two vowels are changed to long *é*; as:

သဒ္ဓိခရိတ္တံပူရိသဿသေဋ္ဌိံ *saddhā idha vattan purisassa seṭṭhan*  
 သဒ္ဓါ ဣခ ရိတ္တံ ပူရိသဿ သေဋ္ဌိံ from *saddhā idha vattan purisassa seṭṭhan*, "Here [i. e. in this world] right religious affections [or faith] is the best property of man."

The Sanskrit rules require the combined vowel in this case to be *e*.

*a* followed by *u*.

§ 39. When *a* is followed by *u*,

(a.) The *a* is elided; as:

ထိတုဒကာ ထိတ ဥဒကာ

\*"At the end of a word" and "at the beginning of another," are to be understood in this and the following paragraphs, as in § 35.

*situbulā* for *sita* and *udakā*, "white water."

(b.) The two vowels coalesce into long *ā*; as:

အနဂါရေဟိ ခုဘယံ      အနဂါရေဟိ      ဝ      ဥဘယံ  
*anājārehichūbayan*      from *anājārehi*,      cha,      ubayan

"And with anchorites, with both."

(c.) The two vowels are changed to *o*; as:

သင်္ချိနာပတိ      သင်္ချိ      န      ဥပတိ  
*saṅkhyānāpēti*      from      *saṅkhyān*      na      upēti,

"Enters not into the number."

This is an exceptionable case in Pali, but it is the rule in Sanskrit.

*ā* followed by *u*.

§ 40. When a long *ā* is followed by *u*, the *ā* remains, and the *u* is changed to the semi-vowel *r*; as:

မာဇဇိ      မာ      ဣ      *māvacchā* from *mā* and *uchā*, "Say not."

*ā* or *a* followed by *e* or *o*

§ 41. When *ā* or *a* is followed by *e* or *o*, it is elided; as:

သံဃံတဿာရသံ      သံဃံ      တဿ      ဩရသံ  
*saṅghan tassoraṣaṇ*,      for      *saṅghan*      tassa      urasaṇ;

"His own son, the church."

တထတိတံ      တထာ      ဇတိတံ  
*tathetitan*      *tathā*      *etitan*

"Besides teaching."

သံသေဒဇဇပုဂ္ဂဟိတိကာ      သံသေဒဇာ      ဩပုဂ္ဂဟိကာ  
*saṁsedaḥ papūṭikā*      from *saṁsedaḥ*      and *apūṭikā*,

"Produced by filth, produced by a visible body."

*i* followed by *i*.

§ 42. When *i* is followed by *i*,

(a.) One *i* is elided; as:

ဒေဟိတိ      ဒေဟိ      ဣတိ

*dehiti* for *dehi* and *iti*, "Give! Thus" [he said.]

(b.) The two coalesce into long *ī*; as:

မဟာဒါနံသဿမိတိ      မဟာ      ဒါနံ      သဿမိ      ဣတိ  
*mahāḍānaṁdassāmīti*      from *mahā*,      *ḍāna*,      *dassāmi*,      *iti*.

"I will give the great gift: Thus" [he said.]

This is the rule in Sanskrit, and is followed in the Inscriptions  
as:  $\text{ṣ} + \text{ṣ} + \text{ṣ} + \text{ṣ}$  from သကတံ ဝစ္ဆတိ ဧတိ

*sukataṁ kachhatīti*

*sukataṁ*

*gacchati iti*

"He attains merit: Thus" [he said.]\*

*i* followed by *a*.

§ 43. When *i* is followed by *a*,

(a.) The *i* is elided; as:

ဓမ္မရာဇနမိမာဟံ ဓမ္မရာဇနံ နမိမိ အဟံ  
*dharmarajanamamāhan* from *dharmarajan, namāmi, ahan;*

"I worship the king of the law."

(b.) The *a* is elided; as:

ဝဒိမိဟံ ဝဒိမိ အဟံ *vadāmihan* from *vadāmi ahan, "I say."*

(c.) The *i* is changed to the semi-vowel *y*; as:

ပဋိသန္ဓာရဝုတ္တယ ပဋိသန္ဓာရ ဝုတ္တိ အဿ  
*paṭisandhāravutyassa* from *paṭisandhāra, vutti, assa;*

"Its accurate comment."

(d.) The *i* is changed to the semi-vowel *y*, to which the *a* lengthened into *ā* is attached; as:

အန္တရိယာနိဂ္ဂန္တရံ အန္တရိယာနိ အန္တရံ  
*anturiyyānyāntaran* from *anturiyyāni* and *antaran,*

"An upper garment, clothing."

The Sanskrit rule requires *y* in every case.

*i* followed by *ā*, or *e*.

§ 44. When *i* is followed by *ā*, or *e*,

(a.) The *i* is elided; as:

တိဟာကာရေဟိ တိဟိ အာကာရေဟိ  
*tihākārehi* from *tihī* and *ākārehi;*

"By three tokens."

နောဟေတံ နောဟိ ဧတံ

*nehatan*

from *nohī*

and *etan,*

"Not proper, this."

(b.) The *i* is changed to the semi-vowel *y*, as:

ဧတုဒ္ဓါဒိ ဧတိ အာဒိ *ityādi* from *itī ādi, "So beginning."*

\* Journal of Asiatic Society of Bengal, July, 1837; where the passage is rendered: "Shall attain eternal happiness, (or shall be united with SUGATO.)"

ဧကပဒျေကပဒိကော      ဧက    ပဒိ    ဧက    ပဒိကော  
*ekapadyekapadike*      from *eka*,    *pati*,    *eka*,    *padike*,

"A foot-path, in a foot-path."

Case (b.) is the rule in Sanskrit.

*i* or *í* followed by *u*.

§ 45 When *i* short, or *í* long is followed by *u*,

(a.) The *i* or *í* is elided; as:

တာဝိသတုသဘံ      တာ    ဝိသတိ    ဥသဘံ  
*tāvisatusaban*      from *tā*,    *visati*,    and *usaban*;

"Twenty tahs [make] a usabah."

*kosampujjeniyō* from *kosampí*, *ujjeniyō*: "Knowj, Ujjein."

(b.) The *i* is changed to the semi-vowel *y*; as:

ဇလနိဓုဒ္ဓိ      ဇလနိဓိ    ဥဒ္ဓိ  
*jalanidhyudadhi* from *jalanidhi*    *udadhi*,    "Sea, ocean."

This is the rule in Sanskrit.

*u* followed by *u*.

§ 46. When *u* is followed by *u*, one *u* is elided; as:

မူလံတုသိရံ    မူလံ    တု    ဥသိရံ  
*mūlan tusiran* from *mūlan tu usiran*, "A root, khus-khus grass."

*u* followed by *a*.

§ 47. When *u* is followed by *a*,

(a.) The *a* is elided; as:

လောကဟေတုနိဗ္ဗာတိ    လောက    ဟေတု    အနိဗ္ဗာတိ  
*loka hetukhinamati*    from *loka*    *hetu*    *akhinamati*,

"The cause of the world, possessed of imperishable wisdom."

(b) The two vowels coalesce into the semi-vowel *v*; as;

ဓာတုန္တိသ    ဓာတု    အန္တိသ  
*dhatvantiassa* from *dhatu antassa*,    "To the end of a root."

In Sanskrit the combined vowels become *v* or *a*.

*u* followed by *á*.

§ 48. when *u* is followed by *á*,

(a) The *u* is elided: as:

စက္ခိယတနံ    စက္ခ    အာယတနံ  
*chakkháyatanan* from *chakkhū áyatanan*    "Abode of sight, or eye."





(b.) The *e* is changed to *y*, and the short *a* is lengthened to long *á*; as:

တျာဟံဒဝံဝဒေယျ      တော      အဟံ      ငဝံ      ဝဒေယျ  
*tyáhan evan vadegya* from *te*      *ahan*      *evan*      *vadegya*.  
 "I would speak thus to thee."

*o* followed by *c*, *a*, *i*, *u*, *e*.

§ 53. When *o* is followed any vowel,

(a-) The other vowel is elided: as:

အာမောမက      အာမော      ခြမက  
*adhamo maka* from *adhamo*      *omaka*,      "Vile, inferior."  
 ယောဟံ      ယော      အဟံ  
*yohan* from *yo*      *ahan*,      "I, who."  
 စတ္တာရဝေ      စတ္တာရော      ဣဝေ  
*chaitárome* from *chattáro*      *ime*,      "These four."  
 အထာပပတိ      အထာ      ဥပပတိ  
*athopapati* from *atho*      *upapati*,      "Again, a paramour."

(b.) Before *a*, it is sometimes changed to the semi-vowel *v*, and the *a* is lengthened into *á*; as:

တွာဟံ      တော      အဟံ  
*swáhan* from *so*      *ahan*      "This person, I."

(c.) Occasionally it is elided; as:

ဇိနဗုဒ္ဓိတိ      ဇိန ဗုဒ္ဓော      ဣတိ  
*Jinabuddhiti* from *Jina buddho*      *iti*,      "Jina-Buddha, [ it is said. ]"

The preceding do not embrace all possible cases, but they include all of common occurrence, and many more than are found in Kachchayano's Grammar.

#### KACHCHAYANO'S RULES.

Kachchayano gives seven rules:

§ 54. (1.) When similar vowels meet, the first is elided.

§ 55. (2.) When dissimilar vowels meet, the last is sometimes elided.

§ 56. (3.) When the first vowel has been elided, *o* or *u* sometimes takes the place of both vowels.

§ 57. (4.) Sometimes when the first vowel has been elided, the second is lengthened.

§ 58. (5.) When the second vowel has been elided, the first is sometimes lengthened,

§ 59. (6.) A final *e* is sometimes changed to *y*.

§ 60. (7.) A final *u* or *o* is sometimes changed to *v*.

These rules are not of much practical value, but no general rules can be formed that are not beset with numerous exceptions.

#### GENERAL RULES.

The following deductions from the examples given, may be found useful for reference.

§ 61. When similar vowels meet, one is elided and the other remains unchanged. See § 35. *a*. § 36. § 42. *a*. § 46. § 51. § 53. Exceptions: § 35. *b*. § 42. *b*.

§ 62. When *i* is followed by *u* or *e*; and when *i* or *e* is followed by *a*,

(*a*.) It is changed to the semi-vowel *y*. See § 45. *b*.  
§ 44. *b*. § 43. *c*. § 52. *a*.

(*b*.) When *a* or *u* precedes, this change does not take place. See § 37. § 41. § 49.

§ 63. When *u* is followed by *a* or *e*, or *o* is followed by *a*,

(*a*.) the *u* or *o* is changed to the semi-vowel *v*. See § 47. *b*.  
§ 50. § 53. *b*.

(*b*.) This change does not occur when *a* precedes *u* or *o*; unless *a* be lengthened to *á*. See § 39. § 41. § 40.

§ 64. Unless changed to the semi-vowel *v*, *o* usually maintains its position before all other vowels, and is sometimes formed by the combination of *a* and *u*. See § 53. § 39. *c*.

#### INSERTION OF CONSONANTS.

When one word ending in a vowel is followed by another beginning with a vowel, a consonant is occasionally inserted between them, and the vowels remain unchanged. The consonants used are: **t. d. n. m. y. r. l. v. an.**

§ 65. **t** inserted; as;

ယသ္မာတိဟ ယသ္မာ ဣဟ  
*yasmātiha* for *yasmá* *īha*, "On which account here."

§ 66. **d** inserted; as:

ဧဒန္တသာ င အန္တသာ  
*edantassa* for *e antassa*, "For *e* final."

§ 67. **n** inserted as:

ဣတောနာယတိ ဣတော အာကတိ  
*itondyati* from *ito* *dyati*, "From this place he comes."

§ 68. **m** inserted; as:

ကသ္မာမိဝံ ကသ္မာ ဣဝံ  
*kasmāmiva* from *kasmā* *iva*, "From what account, so?"

§ 69. **y** inserted; as:

ယထာယိဒံ ယထာ ဣဒံ  
*yathāyidan* from *yathā* *idan*, "Besides this."

§ 70. **r** inserted; as:

သာသပေါရိဝံ သာသပေါ ဣဝံ  
*sāsaporiva* from *sāsapo* *iva* "Like mustard."

§ 71. **l** inserted; as:

ဆလ္လာယတနံ ဆ ခါယတနံ  
*chhalāyatanan* from *chha* *āyatanan*, "Six abodes,"

§ 72. **v** inserted; as:

တတောဝုဋ္ဌာယ တတော ဥဋ္ဌာယ  
*tatoruṭṭāya* from *tato* *uṭṭāya*, "From this rising."

§ 73. **an**, anuswara, inserted before consonant or vowel; as:

ပုရိသံဇာတိသရာမိ ပုရိမဇာတိသရာမိ  
*puriman jātin sarāmi*, for *purima jātin sarāmi*

"I remember former states of existence."

#### WHEN VOWELS ARE FOLLOWED BY CONSONANTS.

§ 74. When a word ends in a vowel and the next word begins with a consonant, the vowel is occasionally subjected to some change; as:

(a.) The vowel is sometimes lengthened, as *a* to *ā*, and *i* to *ī*; as:

သမ္မာဓမ္မံဝိပဿာတာ သမ္မာ သမ္မ  
*sammādhamaṇ vipassato*, *sammā* for *samma*:  
 "He who has seen well the law."

ဂါမေမုနိစာရ ဂါမေမုနိစာရ  
*gāme munī chare* for *gāme muni chare*.

"The Sage may dwell in the village."

(b.) Sometimes a long vowel is shortened; as *ī* to *i*; thus:

ဘောဓ်ဝါဒိနာမဿာ ဘောဓ်ဝါဒိနာမဿာ  
*bonavādī nāmaso* for *bonavādī nāmaso*,

"Bonaivādi by name."

(c.) Sometimes one vowel is exchanged for another, *e*, *o*, or *o* for *a*; thus;

ဇောဓဓ္မာ      ဇောဓဓ္မာ  
*esathamo* from *esodhammo*,      "This law."

ပိဏ္ဍာယာဇိသုပရောသဟာလံ      ပရော      ပရ  
*piṇḍāya charitu paro sahasan*,      *paro* for *para*;  
"More than a thousand to go for boiled rice."

§ 75. When a word ends in a vowel, and the next begins with any classified letter not a nasal, that letter is doubled; but if it be an aspirate, its corresponding unaspirated letter is used. Hence the following compound consonants are found at the beginning of words in sentences where the normal form begins with the second member of the compound:

<i>kk</i>	<i>gg</i>	<i>chch</i>	<i>jj</i>	<i>tt</i>	<i>dd</i>	<i>tt</i>	<i>dd</i>	<i>pp</i>	<i>bb</i>
ကက	ဂဂ	ဗဗ	ဇဇ			တတ	ဒဒ	ပပ	ဗဗ
<i>kkh</i>	<i>ggh</i>	<i>chchh</i>	<i>jjh</i>	<i>ttt</i>	<i>ddd</i>	<i>ttt</i>	<i>ddd</i>	<i>pph</i>	<i>bbh</i>
ကွ		ဗိ	ဇိ	တူ		တူ	ဒိ	ပု	ဗိ

The following examples may suffice to illustrate these changes:

အဘိက္ခန္တရေ      အဘိ      ကန္တရေ  
*abikkantaro* from *abi*      *kantaro*,      "Very desirable."

ပရိဂ္ဂဟေဝါ      ပရိ      ဂဟေဝါ  
*pariggaho* from *pa*      *gaho*,      "Seizing."

တေတ္တိံသ      တေ      တိံသ  
*tettinsa* from *te*      *tinsa*,      "Thirty three,"

စတုဋ္ဌသ      စတု      ဒသ  
*chatulāsa* from *chatu*      *dasa*,      "Fourteen."

ဆဗ္ဗိသ      ဆ      ဝိသ  
*chabbisa* from *china*      *visa*      "Twenty six."

ဣဓပ္ပမာဒဗိပုရိသဿ      ဣဓ      ပမာဒဗိ  
*idhappamādo pūrisassa* from *idhu*      *pamādo*.  
"Here there is forgetfulness to men."

နက္ခမတိ                      န      ခမတိ  
*nakkhamati*    from    *na*    *khamati*,    "He is impatient."

ဇေသဝစ္စာနုပလော                      ဇေသဝဇေဝ      ဈာနုပလော  
*eserachajjhānuphalo*    from    *esovacha*    *jhānupalo*,  
 "And so this has the advantages of Jhan."

§ 76. Some of the unclassified consonants are occasionally found doubled, as *l* and *v*; but when *v* is doubled, it is represented by double *bb*: as:

ဒုဗ္ဗုတ္တံ                      ဒု      ဝုတ္တံ  
*dubbuttan*    from    *du*    *vuttan*,    "Speaking evil."

## THE NASAL SYMBOL ANUSWARA.

§ 77. When followed by either a consonant or a vowel, it is occasionally elided; as:

တာသာသံသန္တိကေ                      တာသံ      အဟံ  
*tāsāṇaṁsantike*                      from    *tāsan*    *ahan*,

"In the presence of these females."

အရိယသစ္စာနုပဿန                      အရိယသစ္စာနံဿနံ  
*ariya sacchāṇa passana*    from    *ariya sacchāṇaṁ dassanaṁ*,

"Seeing the Ariya truths."

§ 78. When followed by a vowel, the vowel is occasionally elided; as:

ဧညံ                      ဧညံ      ဣဝ  
*dhanyanva*    from    *dhanyan*    *iva*,    "As paddy."

§ 79. When a vowel has been elided, if the next consonant be double *ss*, it is changed to a single *s*; as:

ပုပ္ဖံသာဥပဗ္ဗတိ                      ပုပ္ဖံ      အသာ  
*pupphāṁsā uppajjati*    from    *pupphan*    *assā*,    "Flowers are to her."

§ 80. When followed by *e*, sometimes, or *y*, or *h*, it is changed to *ny*; as:

တညေဝ                      တံ      ဇေ  
*tanjeva*    from    *tan*    *eva*                      "Even thee."

သညတ္တံ                      သံ      ယတ္တံ  
*sanyuttan*                      from    *san*    *yuttan*                      "Union."

ဇေဗ္ဗိ                      ဇေ      ဟိ  
*cebbi*    from    *can*    *hi*,                      "If so."

§ 81. When followed by a vowel, anuswara is usually changed to *m*; as:

ကောနုတွမသိ      ကောနု      တွံ      အသိ  
*konutwamasi* from *konu*      *twan*      *asi*, "Who art thou?"  
 ကိမဟံကရေယျာမိ      ကိ      အဟံ      ကရေယျာမိ  
*kimahan kareyyāmi* from *kin*      *ahan*      *kareyyāmi*,  
 "What may I do?"

တုဗိစ္စက္ကေသု      တု      ဗိစ္စိ      အက္ကေသု  
*tumicchhatthesu* from *tun*      *icchha*      *atthesu*,  
 "TUN in the signification of wishing."

ဒါနုရတ္တမံ      ဒါနံ      ဥတ္တမံ  
*dānūramuttaman* from *dānan*      *uttaman*, "The best offering."

ဧဝမေတံ      ဧဝံ      ဧတံ  
*evametan* from *evan*      *etan*, "Thus this."

§ 82. Occasionally it is changed to *d*; as

ဧတဒဝေါစ      ဧတံ      အာဝေါစ  
*etadavocha* from *etan*      *avocha*, "This he said."

§ 83. When followed by a classified letter, anuswara is changed to the nasal of the class to which it belongs; as:

ဧဝင်္ဂီ      ဧဝံ      ခေါ  
*evangkho* from *evan*      *kho*, "So indeed."

ဂဟာဗ္ဗ      ဂဟံ      ဝ  
*gahanycha* from *gahan*      *eha* "And a house."

တတိယမ္ပိ      တတိယံ      ပိ  
*tatiyampi* from *tatiyan*      *pi*, "And the third time."

ကိန္နာမော      ကိ      နာမော  
*kinndāmo* from *kin*      *nāmo*, "What name?"

သုခန္တေဟောတု      သုခံ      တေ      ဟောတု  
*sukhante hotu* from *sukhan*      *te*      *hotu*,  
 "May happiness be to thee!"

## CHAPTER III.

### TABLES OF DECLENSION.

Occidental grammarians take a word as a basis, and make all the particles of inflection radiate from it, as from a centre, but Kachchayano pursues the opposite course. He usually takes an inflection and makes all the varieties of nouns masculine feminine and neuter, adjectives, and pronouns diverge from that inflection as from a central point. Thus he gives *s* as the mark of the genitive singular, and then, in the tenth of his noun aphorisms, says

သာကမောသေ *sákamone* "On account of *sa*, *sa* comes."

That is, the original single *s* of the genitive is doubled, and becomes *ssa*. He next illustrates the use of the suffix by the following examples:

ပူရိသသ	အဂ္ဂိသ	ဘိက္ခုသ	သယမ္ဗုသ
<i>pūrisassa</i>	<i>aggissa</i>	<i>bhikkhussu</i>	<i>sayambhussa</i>
"Of a man,	of a fire,	of a priest,	of a divinity,
အဘိဘုသ	သန္တိသ	ဣဒိသ	
<i>abhibhussa</i>	<i>dantissa</i>	<i>issisa</i>	
of a god,	of a pilgrim,	of a sage.	

In continuation of his making *sa* the central point, his next aphorism is:

သံသာသေကဝဓနသုဝ *san sá swekavachanesu cha*

"Also on account of *san*, *sá*, in the singular number."

He adds the following examples:

ဇေတိသံ	ဇေတိသာ	ဣဒိသံ	ဣဒိသာ	တိသံ
<i>etissun</i>	<i>etissá</i>	<i>imissan</i>	<i>imissá</i>	<i>tissan</i>
In this	of this	in this	of this	in that
တိသာ	တသံ	အမုသံ	အမုသာ	
<i>tissá</i>	<i>tassan</i>	<i>amusan</i>	<i>amussá</i>	(All feminine.)
of that,	in that,	in this,	of this.	

The following tables of declension contain all that can be gleaned from the the whole of Kachchayano's examples.

**Nouns.****First Declension.**

	Sing.	Plur.
§ 89. Masculines in <i>a</i> , like <i>púrsa</i> A MAN.		
	ပူရိသော	ပူရိသာ
Nom.	<i>púriso</i>	<i>púrisá</i>
	ပူရိသံ	ပူရိသေ
Acc.	<i>púrisan</i>	<i>púrise</i>
	ပူရိသေန	ပူရိသေဟိ ပူရိသာဟိ သောဘိ
Ins.	<i>púrisena</i>	<i>púrisehi púrisáhi púrisebi</i>
	ပူရိသဿ	ပူရိသာနံ
D. G.	<i>púrisassa</i>	<i>púrisánan</i>
	ပူရိသဿှာ ပူရိသဿှာ	
Abl.	<i>púrisasmá púrisahmá</i>	(as Instrumentive.)
	ပူရိသေ...တ္ထိ° ပူရိသမ္ဘိ ပူရိသေသု	ပူရိသာသု
Loc.	<i>púrise ... smín ... sahmi púriseṣu</i>	<i>púrisásu</i>
	ပူရိသ ပူရိသာ	
Voc.	<i>púrisa púrisá</i>	(as Nominative.)

§ 90 Neuters in *a*, like *rúpa* AN IMAGE.

	ရူပံ	ရူပါနိ	ရူပါ
Nom.	<i>rúpan</i>	<i>rúpáni</i>	<i>rúpá</i>
Acc.	(as Nominative.)	(as Nominative.)	
	ရူပေန	ရူပါဟိ	
Ins.	<i>rúpena</i>	<i>rúpáhi</i>	
	ရူပဿ	ရူပါနံ	
D. G.	<i>rúpassa</i>	<i>rúpánan</i>	
	ရူပဿှာ		
Abl.	<i>rúpasma</i>	(as Instrumentive.)	
	ရူပတ္ထိ°	ရူပါသု	
Loc.	<i>rúpasmin</i>	<i>rúpásu</i>	



Sing.

Plur.

§ 91 Masculines in *i* like *aggi* FIRE.

	အဂ္ဂိ	အဂ္ဂယော	အဂ္ဂိ
Nom.	<i>aggi</i>	<i>aggayo</i>	<i>aggi</i>
	အဂ္ဂိ°		
Acc.	<i>aggin</i>	(as Nominative.)	
	အဂ္ဂိနာ	အဂ္ဂိဟိ	
In. Ab.	<i>agginá</i>	<i>aggihi</i>	
	အဂ္ဂိဿ	အဂ္ဂိနာ	အဂ္ဂိနံ
D. G.	<i>aggissa</i>	<i>aggino</i>	<i>agginan</i>
	အဂ္ဂိတ္ထိ°	အဂ္ဂိသု	
Loc.	<i>aggismín</i>	<i>aggisu</i>	
Voc.	(as Nominative.)	(as Nominative.)	

§ 92 Masculines in *i*, like *dandi* A PILGRIM.

	ဒဏ္ဍိ	ဒဏ္ဍိ	ဒဏ္ဍိ	ဒဏ္ဍိနာ
Nom.	<i>dandi</i>	<i>dandi</i>	<i>dandi</i>	<i>dandino</i>
	ဒဏ္ဍိ°	ဒဏ္ဍိနံ		
Acc.	<i>dandin</i>	<i>dandinan</i>	(as Nominative.)	
	ဒဏ္ဍိနာ	ဒဏ္ဍိဟိ		
In. Ab.	<i>dandiná</i>	<i>dandhi</i>		
	ဒဏ္ဍိဿ	ဒဏ္ဍိနာ	ဒဏ္ဍိနံ	
D. G.	<i>dandissa</i>	<i>dandino</i>	<i>dandinan</i>	
	ဒဏ္ဍိတ္ထိ°	ဒဏ္ဍိသု		
Loc.	<i>dandismín</i>	<i>dandisu</i>		
	ဒဏ္ဍိ			
Voc.	<i>dandi</i>	(as Nominative.)		

REMARK.

Clough has all the forms of the ablative and locative singular, and instrumentive plural given in *purisa*, § 89.

Sing.

Plur.

§ 93 Masculines in *u*, like *bhikkhu* A PRIEST.

	ဘိက္ခု	ဘိက္ခုဝေ	ဘိက္ခု
Nom.	<i>bhikkhu</i>	<i>bhikkhave</i>	<i>bhikkhú</i>
		ဘိက္ခုဝေါ	ဘိက္ခု
		<i>bhikkhavo</i>	<i>bhikkhu</i>
	ဘိက္ခု		
Acc.	<i>bhikkhun</i>	(as Nominative.)	
	ဘိက္ခုနာ	ဘိက္ခုဟိ	
In. Ab.	<i>bhikkhuná</i>	<i>bhikkhúhi</i>	
	ဘိက္ခုဿ	ဘိက္ခုနံ	
D. G.	<i>bhikkhussa</i>	<i>bhikkhúnan</i>	
	ဘိက္ခုတ္ထိ	ဘိက္ခုသု	
	<i>bhikkhusmín</i>	<i>bhikkhúsú</i>	

Voc. (as Nominative.)

§ 94 Masculines in *ú*, like *sayambhú* A NAME OF BUDDHA.

	သယမ္ဗူ	သယမ္ဗူဝေါ	သယမ္ဗူနာ
Nom.	<i>sayambhú</i>	<i>sayambhuvo</i>	<i>sayambhunó</i>
	သယမ္ဗူ		
Acc.	<i>sayambhun</i>	(as Nominative.)	
	သယမ္ဗူနာ	သယမ္ဗူဟိ	
In. Ab.	<i>sayambhuná</i>	<i>sayambhúhi</i>	
	သယမ္ဗူဿ	သယမ္ဗူနံ	
D. G.	<i>sayambhussa</i>	<i>sayambhúnan</i>	
	သယမ္ဗူတ္ထိ	သယမ္ဗူသု	
Loc.	<i>sayambhúsmin</i>	<i>sayambhúsú</i>	
Voc.	(as Nominative.)		

REMARK.

*Bhikkhavo*, or *bhikkhave*, is written on the inscriptions *bhikkhapá*𑀧𑀺𑀓𑀾𑀢 but a fac-simile reads 𑀧𑀺𑀓 nearly the regular *vo* 𑀶

Second Declension.

Sing.

Plur.

§ 95 Feminines in á, like *kanyá* A VIRGIN.

	ကညာ	ကညာယော	ကညာ
Nom.	<i>kanyá</i>	<i>kanyáyo</i>	<i>kanyá</i>
	ကညံ		
Acc.	<i>kanyan</i>	(as Nominative.)	
	ကညာယ	ကညာဟိ	ကညာဘိ
In. Ab.	<i>kanyáya</i>	<i>kanyáhi</i>	<i>kanyábhi.</i>
	ကညာယ	ကညာနံ	
D. G.	...	<i>kanyánan</i>	
	ကညာယ	ကညာယံ	ကညာသု
Loc.	...	<i>kanyáyan</i>	<i>kanyásu</i>
	ကညေ		
Voc.	<i>kanye</i>	(as Nominative.)	

§ 96. Feminines in i, like *ratti* NIGHT.

	ရတ္တိ	ရတ္တိယော	ရတ္တိ	ရတ္တိ
Nom.	<i>rattí</i>	<i>rattíyo</i>	<i>rattí</i>	<i>rattí</i>
	ရတ္တိ			
Acc.	<i>rattin</i>	(as Nominative.)		
	ရတ္တိယာ	ရတ္တိဟိ	ရတ္တိဘိ	
In. Ab.	<i>rattíyá</i>	<i>rattíhi</i>	<i>rattibhi</i>	
	ရတ္တိယာ	ရတ္တိနံ		
D. G.	...	<i>rattínan</i>		
	ရတ္တိယာ	ရတ္တိယံ	ရတ္တိသု	
Loc.	...	<i>rattíyan</i>	<i>rattísu</i>	

§ 97. Feminines in i, like *mati* WISDOM.

	မတိ	မတိယော		
Nom.	<i>matí</i>	<i>matíyo</i>		
	မတိ			
Acc.	<i>matin</i>	(as Nominative.)		
	မတိယာ	မတုာ	မတိဟိ	မတိဘိ
In. Ab.	<i>matíyá</i>	<i>matyá</i>	<i>matíhi</i>	<i>matibhi</i>
	မတိယာ		မတိနံ	
D. G.	...		<i>matínan</i>	
	မတိယံ	မတုံ	မတိသု	
Loc.	<i>matíyan</i>	<i>matyun</i>	<i>matísu</i>	

	Sing.	Plur.	
§ 98. Feminares in <i>ī</i> , like <i>nadī</i> A RIVER.			
Nom.	နဒီ <i>nadī</i>	နဒီယော <i>nadīyo</i>	
	နဒီ°	(as Nominative.)	
Acc.	နဒီၤ <i>nadīn</i>		
In. Ab.	နဒီယာ <i>nadīyā</i>	နဒီဟိ <i>nadīhi</i>	နဒီဘိ <i>nadībhi</i>
D. G.	နဒီယာ ...	နဒီနံ <i>nadīnan</i>	
Loc.	နဒီယာ ...      နဒီယံ <i>nadīyan</i>	နဒီသု <i>nadīsu</i>	

§ 99. Feminines in <i>u</i> , like <i>dhenu</i> A COW.			
Nom.	ဇေနု <i>dhenu</i>	ဇေနုယော <i>dhenuyo</i>	ဇေနု <i>dhenu</i>
	ဇေနု°	(as Nominative.)	
Acc.	ဇေနုၤ <i>dhenuṇ</i>		
In. Ab.	ဇေနုယာ <i>dhenuyā</i>	ဇေနုဟိ <i>dhenuhi</i>	ဇေနုဘိ <i>dhenubhi</i>
D. G.	ဇေနုယာ ...	ဇေနုနံ <i>dhenuṇan</i>	
Loc.	ဇေနုယာ      ဇေနုယံ ... <i>dhenuyan</i>	ဇေနုသု <i>dhenuṣu</i>	

§ 100. Feminines in <i>ū</i> , like <i>vadhū</i> A DAUGHTER IN LAW.			
Nom.	ဝဍု <i>vadhū</i>	ဝဍုယော <i>vadhūyo</i>	ဝဍု <i>vadhū</i>
	ဝဍု°	(as Nominative.)	
Acc.	ဝဍုၤ <i>vadhūn</i>		
In. Ab.	ဝဍုယာ <i>vadhūyā</i>	ဝဍုဟိ <i>vadhūhi</i>	ဝဍုဘိ <i>vadhūbhi</i>
D. G.	ဝဍုယာ ...	ဝဍုနံ <i>vadhūṇan</i>	
Loc.	ဝဍုယာ      ဝဍုယံ ... <i>vadhūyan</i>	ဝဍုသု <i>vadhūṣu</i>	

### Third Declention.

Sing.

Plur.

§ 101. Maculines in *a* increasing by *n*, like *puma* A MALE.

	ပုမာ	ပုမာနာ		
Nom.	<i>pumá</i>	<i>pumáno</i>		
	ပုမံ			
Acc.	<i>puman</i>	(as Nominat've.)		
	ပုမာနာ	ပုမုနာ	ပုမာနဟိ	ပုမာနဘိ
In. Ab.	<i>pumáno</i>	<i>pumundá</i>	<i>pumánehi</i>	<i>pumánebhi</i>
	ပုမာနာ		ပုမာနံ	
D. G.	<i>pumáno</i>	<i>pumínan</i>		
	ပုမာနေ	ပုမေ	ပုမာသု	ပုမေသု
Loc.	<i>pumáne</i>	<i>pume</i>	<i>pumāsu</i>	<i>pumesu</i> Voc. Sin. ( <i>puman.</i> )

§ 102. Masculines in *á* increasing by *t*, *nt*, as *bhagavá* A LORD

	ဘဂဝါ	ဘဂဝန္တေ	ဘဂဝန္တော
Nom.	<i>bhagavá</i>	<i>bhagavante</i>	<i>bhagavanto</i>
	ဘဂဝန္တံ		
Acc.	<i>bhagavantam</i>	(as Nominative.)	
	ဘဂဝတာ	ဘဂဝန္တဟိ	ဘဂဝန္တဘိ
In. Ab.	<i>bhagavatá</i>	<i>bhagavantehi</i>	<i>bhagavantebhi</i>
	ဘဂဝတာ	ဘဂဝတံ	
D. G.	<i>bhagavato</i>	<i>bhagavatan</i>	
	ဘဂဝတိ	ဘဂဝန္တသု	
Loc.	<i>bhagavati</i>	<i>bhagavantesu</i> (V. Sin. <i>bhagavan.</i> )	

§ 103. Neuters in *a* increasing by *s* like *mana* MIND.

	မနံ	မနာနိ	မနာ
Nom.	<i>m'nan</i>	<i>manáni</i>	<i>maná</i>
Acc.	(as Nominative.)	(as Nominative.)	
	မနာသု	မနာဟိ	မနာဘိ
In. Ab.	<i>manasá</i>	<i>manehi</i>	<i>manebhi</i>
	မနာသေ	မနာနံ	
D. G.	<i>manaso</i>	<i>mandnan</i>	
	မနာသိ	မနာသု	
Loc.	<i>manasi</i>	<i>manesu</i> (V. Sin. <i>mana, man-i</i> )	

§ 104 Neuters in *i*, like *aphi* A BONE.

	အဋ္ဌိ	အဋ္ဌိနိ	အဋ္ဌိ
Nom.	<i>aphi</i>	<i>aphini</i>	<i>aphi</i>
	အဋ္ဌိ		
Acc.	<i>aphin</i>	(as Nominative.)	
	အဋ္ဌိနာ	အဋ္ဌိဟိ	အဋ္ဌိဘိ
In. Ab.	<i>aphinā</i>	<i>aphihi</i>	<i>aphibhi</i>
	အဋ္ဌိနော	အဋ္ဌိနံ	
D. G.	<i>aphino</i>	<i>aphinan</i>	
	အဋ္ဌိမ္မိ	အဋ္ဌိတ္ထိ	အဋ္ဌိသု
Loc.	<i>aphihmi</i>	<i>aphismin</i>	<i>aphisu</i>

§ 105 Neuters in *u*, like *dyu* AGE.

	အိယု	အိယုနိ	အိယု
Nom.	<i>dyu</i>	<i>dyūni</i>	<i>dyū</i>
	အိယု		
Acc.	<i>dyun</i>	(as Nominative.)	
	အိယုနာ	အိယုဟိ	အိယုဘိ
In. Ab.	<i>dyunā</i>	<i>dyūhi</i>	<i>dyūbhi</i>
	အိယုနော	အိယုနံ	
D. G.	<i>dyuno</i>	<i>dyūnan</i>	
	အိယုမ္မိ	အိယုတ္ထိ	အိယုသု
Loc.	<i>dyuhmi</i>	<i>dyusmin</i>	<i>dyūsu</i>

§ 106. Masculines, or feminines increasing by *r*.  
(a.) Like *bhatu* A BROTHER.

	ဘာတာ	ဘာတာရော	
Nom.	<i>bhātā</i>	<i>bhātaro</i>	
	ဘာတာရံ		
Acc.	<i>bhātaran</i>	(as Nominative.)	
	ဘာတာရော	ဘာတာရေဟိ	ဘာတုဟိ
In. Ab.	<i>bhātārā</i>	<i>bhātarehi</i>	<i>bhātuhi</i>
	ဘာတုနော	ဘာတုရောနံ	...တာနံ ...တုနံ
D. G.	<i>bhātuno</i>	<i>bhātārānan</i>	...tānan tunan
Abl.	ဘာတိတော	<i>bhātito</i>	(as Instrumentive.)
	ဘာတရိ	ဘာတာရေသု	
Loc.	<i>bhātari</i>	<i>bhātāresu</i>	

(b.) Like *satthu* A TEACHER.

Nom.	သတ္ထု	သတ္ထုရော	
	<i>satthá</i>	<i>sattháro</i>	
Acc.	သတ္ထုရံ	သတ္ထုရော	သတ္ထုသရ
	<i>sattháran</i>	<i>sattháro</i>	<i>sattháre</i>
In. Ab.	သတ္ထုရာ	သတ္ထုရေဟိ	သတ္ထုရေဘိ
	<i>satthára</i>	<i>satthárehi</i>	<i>satthárebhi</i>
D. G.	သတ္ထုနော	သတ္ထုရာနံ	သတ္ထုနံ
	<i>satthu</i>	<i>sattháranan</i>	<i>satthánan</i>
Loc.	သတ္ထုရိ	သတ္ထုရေသု	
	<i>satthuri</i>	<i>sattháresu</i>	

(c.) Like *pitu* A FATHER.

Nom.	ပိတာ	ပိတရော	
	<i>pitá</i>	<i>pitáro</i>	
Acc.	ပိတရံ	ပိတုရံ	(as Nominative,)
	<i>pituran</i>	<i>pituran</i>	
In. Ab.	ပိတရာ	ပိတရေဟိ	ပိတုဘိ
	<i>pitará</i>	<i>pitarehi</i>	<i>pitubhi</i>
D. G.	ပိတုနော	ပိတု	ပိတရာနံ
	<i>pituno</i>	<i>pitu</i>	<i>pitáranan</i>
Loc.	ပိတရိ	ပိတရေသု	ပိတာနံ
	<i>pitari</i>	<i>pitaresu</i>	<i>pitánan</i>

(d.) Like *mātu* A MOTHER.

Nom.	မာတာ	မာတရော	
	<i>mátá</i>	<i>mátáro</i>	
Acc.	မာတရံ	မာတရော	မာတရေ
	<i>mátaran</i>	<i>mátáro</i>	<i>mátare</i>
In. Ab.	မာတရာ	မာတရေဟိ	မာတရေဘိ
	<i>mátará</i>	<i>mátarehi</i>	<i>mátarebhi</i>
D. G.	မာတုနော	မာတု	မာတရာနံ
	<i>mátuno</i>	<i>mátá</i>	<i>mátáranan</i>
Loc.	မာတရိ	မာတရေသု	မာတိနံ
	<i>mátari</i>	<i>mátaresu</i>	<i>mátánan</i>
			<i>mátunan</i>

## Irregular Nouns

§ 107. Masculines in *i*, like sakhi A FRIEND.

	သခါ	သခါယော	သခါနော
Nom.	sakhá	sakháyo	sakháno
	သခံ သခါနံ သခါရံ		
Acc.	sakhan sakhanan sakharan	(as Nominative.)	
	သခိနာ	သခါရေဟိ	သခေဘိ
In. Ab.	sakhinó	sakhárehi	sakhébhi
	သခိယာ	သခါရာနံ	သခိနံ
D. G.	sakhissa	sakháranan	sakhinan
	သခေ	သခါရေသု	သခေသု
Loc.	sakhe	sakháresu	sakhesu
	သခ သခါ သခိ သခိ		
Voc.	sakha sakhá sakhi သခဝံ	(as Nominative.)	

§ 108. Masculines in *a*, like rájá A KING.

	ရာဇာ	ရာဇာ	ရာဇာနာ
Nom.	rájá	rájá	rájánó
	ရဇာံ	ရဇာနံ	ရဇာဇာ
Acc.	rajan	rajáman	rájo rájánó
	ရာဇေနံ	ရညာ	ရာဇေဟိ
In. Ab.	rájena	ranjá	rájehi rájebhi rájúhi
	ရာဇိနော	ရညာ	ရညံ
D. G.	rájino	rányo	ranjan rájāman rájúnan
	ရညာ	ရာဇိနိ	ရာဇေသု
Loc.	ranje	rájini	rájesu rájúsu

§ 109. Masculines in *o*, like gó AN OX.

	ဂေါ	ဂေါတိ	ဂေါတိ	ဂါဝိ
Nom.	gó	gávo	gavo	gávi
	ဂိဝံ ဂဝံ ဂိဝံ၊ ဂဝံ၊			
Acc.	gávan gavan gávan gavan	(as Nominative.)		
	ဂါဝေနံ	ဂေါဟိ	ဂေါဘိ	
In.	gávana	gavana	gohi	gobhi
	ဂါဝယာ	ဂေါနံ	ဂဝံ	
D. G.	gávassa	gavassa	gonan	gavan
	ဂိဝါ	ဂေါ		
Abi.	gávā	gavā	(as Instrumentative.)	
Loc.	gāve	gave	gosu	gávessu gavesu



**Adjectives**

§ 110 Of first and second declensions, as *sabpa* ALL.  
Sing. Plur.

(a.) MASCULINE.

	သဗ္ဗော	သဗ္ဗကော	သဗ္ဗ	
Nom.	<i>sabpo</i>	<i>sabpuko</i>	<i>sabpe</i>	
	သဗ္ဗ			
Acc.	<i>sabpun</i>			(as Nominative.)
	သဗ္ဗန	သဗ္ဗဇော	သဗ္ဗေဟိ	သဗ္ဗဘိ
Ins.	<i>sabpena</i>	<i>sabpaso</i>	<i>sabpehi</i>	<i>sabpebhi</i>
	သဗ္ဗဿ		သဗ္ဗဿနံ	သဗ္ဗဿံ
D.G.	<i>sabpussa</i>		<i>sabpeanān</i>	<i>sabpeaṇaṇ</i>
	သဗ္ဗသ္မာ	သဗ္ဗတော		
Abl.	<i>sabpasma</i>	<i>sabpato</i>		(as Instrumentive.)
	သဗ္ဗတ္ထိ		သဗ္ဗေသု	
Loc.	<i>sabpasmī</i>		<i>sabpeṣu</i>	

(b.) FEMININE.

	သဗ္ဗာ	သဗ္ဗာဇော	သဗ္ဗာ	
Nom.	<i>sabpā</i>	<i>sabpāyo</i>	<i>sabpā</i>	
	သဗ္ဗ			
Acc.	<i>sabpan</i>			(as Nominative.)
	သဗ္ဗာယ	သဗ္ဗေဟိ	သဗ္ဗဘိ	
In. Abl.	<i>sabpāya</i>	<i>sabpehi</i>	<i>sabpebhi</i>	
	သဗ္ဗာယ	သဗ္ဗာဿနံ	သဗ္ဗာဿံ	
D. G.	<i>sabpāyā</i>	<i>sabpāśānan</i>	<i>sabpāśaṇaṇ</i>	
	သဗ္ဗာယ	သဗ္ဗိယံ	သဗ္ဗာသု	
Loc.	<i>sabpāya</i>	သဗ္ဗဿံ	<i>sabpāsu</i>	

(c.) NEUTER.

	သဗ္ဗ	သဗ္ဗာနိ	
Nom.	<i>sabpan</i>	<i>sabpāni</i>	
	သဗ္ဗ	သဗ္ဗာနိ	
Acc.	<i>sabpan</i>	<i>sabpāni</i>	
	သဗ္ဗ	သဗ္ဗာ	သဗ္ဗာနိ
Voc.	<i>sabpa</i>	<i>sabpā</i>	<i>sabpāni</i>

(The other cases of the neuter are the same as the masculine.)

§ 111. Adjectives of third, second, and first declensions, as *gunaṇā* POSSESSING GOOD QUALITIES.

	Sing.		Plur.
		(a.) MASCULINE.	
Nom.	ဂုဏဝါ <i>gunavā</i>	... ဝတ္ထာ ဂုဏဝန္တော <i>gunavaritā gunavanto</i>	... ဝတ္ထာ <i>gunavaritā</i>
Acc.	ဂုဏဝန္တံ <i>gunavantan</i>	ဂုဏဝန္တေ <i>gunavante</i>	
In. Ab.	ဂုဏဝတာ <i>gunavatā</i>	... ဝန္တေဟိ <i>gunavantehi</i>	
D. G.	ဂုဏဝတော <i>gunavato</i>	... ဝတ္ထာနံ <i>gunavantānan</i>	... ဝတံ <i>gunavatan</i>
Loc.	ဂုဏဝတိ <i>gunavati</i>	... ဝန္တေသု <i>gunavantesu</i>	
Voc.	... ဝ ... ဝါ ... ဝံ <i>gunaṇā gunavā gunavan</i>	(as Nominative.)	

	(b.) FEMININE.	
Nom.	ဂုဏဝိန္တိ ... ဝတိ <i>gunavanti gunavati</i>	ဂုဏဝိန္တိယေဝ ... ဝိန္တိ <i>gunavantiyo gunavanti</i>
Acc.	... ဝိန္တိ <i>gunavantan</i>	(as Nominative)
In. Ab.	... ဝိန္တိယာ <i>gunavantiyā</i>	... ဝိန္တိဟိ <i>gunavantihi</i>
D. G.	... ...	... ဝိန္တိနံ <i>gunavantiānan</i>
Loc.	... ...	... ဝိန္တိသု <i>gunavantisu</i>

	(c.) NEUTER.	
Nom.	ဂုဏဝံ <i>gunavan</i>	ဂုဏဝန္တာနိ <i>gunavantāni</i>
Acc.	ဂုဏဝန္တံ <i>gunavantan</i>	(as Nominative.)

(The other cases of the neuter are the same as the masculine.)

**Participles.**

§ 112. Participles increasing by *t*, *nt*, as *pachan* COOKING.  
Singular. Plur.

(a.) MASCULINE.

Nom.	ပတ်	ပတ်တ	ပတ်တ	
	<i>pachan</i>	<i>pächanto</i>	<i>pachantá</i>	
Acc.	ပတ်တ		ပတ်တ	
	<i>pachantan</i>		<i>pachante</i>	
Ins.	ပတ်တ	ပတ်တ	ပတ်တ	ပတ်တ
	<i>pachantena</i>	<i>pachatá</i>	<i>pachantehi</i>	<i>pachantebhi</i>
D. G.	ပတ်တ	ပတ်တ	ပတ်တ	ပတ်တ
	<i>pachantussa</i>	<i>pachato</i>	<i>pachantánan</i>	<i>pachatan</i>
Abl.	ပတ်တ	ပတ်တ		
	<i>pachantahmá</i>	<i>pachatá</i>	(as Instrumentive.)	
	<i>pachantasmá</i>	ပတ်တ		
Lcc.	ပတ်တ	ပတ်တ	ပတ်တ	
	<i>pachantasmí</i>	<i>pachati</i>	<i>pachantesu</i>	
	<i>pachantahmí</i>	<i>pachante</i>		

(b.) FEMINE.

Nom.	ပတ်	ပတ်	ပတ်
	<i>pachantí</i>	<i>pachantíyo</i>	<i>pachantí</i>
Acc.	ပတ်		
	<i>pachantin</i>	(as Nominative.)	
In. Ab.	ပတ်	ပတ်	ပတ်
	<i>pachantiyá</i>	<i>pachantíhi</i>	<i>pachantíbhi</i>
D. G.	...	ပတ်	
	...	<i>pachantínan</i>	
Loc.	...	ပတ်	
	...	<i>pachantiyan</i>	<i>pachantesu</i>

(c.) NEUTER.

Nom.	ပတ်	ပတ်
	<i>pachan</i>	<i>pachanti</i>
Acc.	ပတ်	
	<i>pachanton</i>	(as Nominative.)

(The other cases of the neuter are the same as the masculine.)

**Numeral Adjectives.**

§ 113. *Ekka* ONE.

	Mas.		Fem.		Neut.
	ဧကော		ဧကာ		ဧကံ
Nom.	<i>eko</i>		<i>ekā</i>		<i>ekan</i>
	ဧကံ		ဧကံ		
Acc.	<i>ekan</i>		<i>ekan</i>		(Other cases like the masculine.)
	ဧကေန		ဧကာယ		
Ins.	<i>ekena</i>		<i>ekāya</i>		
	ဧကဿ		...		
D. G.	<i>ekassa</i>		...		
	ဧကဿာ	ဧကေတာ	...		
Abl.	<i>ekasā</i>	<i>ekato</i>	...		
	ဧကတ္ထိ		...		
Loc.	<i>ekasmi</i>		...		

§ 114. *Dwi* TWO, of all genders.

Nom.	သုဇေ	သုဝေ	ဧ	သုဇေ
Acc.	...	သုဿ	...	သုယံ
Ins.	သုဝိ	သုဿေ	ဧ	သုယံ
D. G.	သုဝိ	သုဝိ	ဧ	သုယံ
Abl.	သုဝိ	သုဝိ	ဧ	သုယံ
Loc.	သုဝေ	သုဝေ	ဧ	သုယံ

§ 115. *Ti* THREE.

	Mas.		Fem.		Neut.
	တလော		တိလော		တိလိ
No. Ac.	<i>taṇo</i>		<i>tiṣo</i>		<i>tinī</i>
	တိဟိ		တိဟိ		
In. Ab.	<i>tīhi</i>		<i>tīhi</i>		(Other cases as masculine.)
	တိန္ဒ	တိန္ဒ	တိယန္ဒ		
D. G.	<i>tinan</i>	<i>tinan</i>	<i>tiṣannan</i>		
	တိသု		တိသု		
Loc.	<i>tinu</i>		<i>tiṣu</i>		

§ 116. *Chatu* FOUR

Ma.	Fem.	Neut.
စတ္တာရော	စတသော	စတ္တာရိ
No. Ac. <i>chattāro</i>	<i>chatasso</i>	<i>chattāri</i>
တုဟိ	တုဟိ	
In. Ab. <i>chatuhi</i>	<i>chatuhi</i>	(Other cases as masculine.)
တုနံ	တသောနံ	
D. G. <i>chatunna</i>	<i>chatassāna</i>	
တုသု	တုသု	
Loc. <i>chatusu</i>	<i>chatusu</i>	

§ 117. *Panycha* FIVE, of all genders.

No. Ac. <i>panycha</i>	ပဉ္စ
In. Ab. <i>panychahi</i>	ပဉ္စဟိ
D. G. <i>panychanna</i>	ပဉ္စနံ
Loc. <i>panychasu</i>	ပဉ္စသု

§ 118. *Ekunavisati* NINETEEN, declined in the feminine, but of all genders.

Nom. <i>ekunavisati</i>	ကုန်ဝိသတိ
Acc. <i>ekunavisatin</i>	ကုန်ဝိသတိ
In. Ab. D. G. <i>ekunavisatiyā</i>	ကုန်ဝိသတိယာ
Loc. ... <i>-satiyan</i>	... —သတိယံ

§ 119. *Ekunasata* NINETY NINE, declined in the neuter, but of all genders.

No. Ac. <i>ekunasatan</i>	ကုန်သတံ
In. <i>ekunasatena</i>	ကုန်သတေန
D. G. <i>ekunasatassa</i>	ကုန်သတဿ
Abl. <i>ekunasatasmā</i> — <i>satahmā</i>	ကုန်သတဿှာ —သတမှာ
Loc. <i>ekunasatasmī</i> — <i>satahmi</i>	ကုန်သတဿိ —သတမှိ
Voc. <i>ekunasata</i>	ကုန်သတ

**Pronouns.**

§ 120 The First Personal Pronoun *ahma* I.

**Singular.**

Nom.	<i>ahan</i>			အဟံ
Acc.	<i>man</i>	<i>maman</i>		မံ မမ်
Ins.	<i>mayá</i>	<i>me</i>		မယာ မေ
D. G.	<i>mama</i>	<i>me</i>	<i>maman</i>	မမ မေ မမ် အမှံ ယေံ ယယျံ
	<i>ahman</i>	<i>mahyan</i>	<i>mayyan</i>	မယာ
Abl.	<i>mayá</i>			မယိ
Loc.	<i>mayi</i>			

**Plural.**

Nom.	<i>ahme</i>	<i>ahman</i>	<i>ahmanan</i>	အမေ အမှံ အမှန် မယံ နော
	<i>mayan</i>		<i>no</i>	အမေ အမှံ အမှန် အမှာကံ
Acc.	<i>ahme</i>	<i>ahman</i>	<i>ahmanan</i>	အမေ အမှံ အမှန် အမှာကံ
	<i>ahmákan</i>		<i>no</i>	နော
In. Ab.	<i>ahmehi</i>		<i>no</i>	အမေဟိ နော
D. G.	<i>ahmákan</i>		<i>no</i>	အမှာကံ နော
Loc.	<i>ahmesu</i>			အမေသု

§ 121. The Second Personal Pronoun *tuhma* THOU.

**Singular.**

Nom.	<i>twan</i>	<i>tuvan</i>	<i>tuhman</i>	တွံ တုဝံ တုမှံ တွယာ တုယာ
	<i>twayá</i>	<i>tuyá</i>		တွံ တုဝံ တဝံ တံ
Acc.	<i>twan</i>	<i>tuvan</i>	<i>taran</i>	တွံ တုဝံ တဝံ တံ
Ins.	<i>tayá</i>	<i>te</i>		တယာ တေ
D. G.	<i>tava</i>	<i>te</i>	<i>tuhman</i>	တဝ တေ တုမှံ တုယံ
	<i>tayá</i>			တယာ
Abl.	<i>tayá</i>			တယာ
Loc.	<i>tayi</i>	<i>twayi</i>		တယိ တွယိ

**Plural.**

Nom.	<i>tuhme</i>	<i>tuhman</i>	<i>no</i>	တုမေ တုမှံ ဝေါ
Acc.	<i>tuhme</i>	<i>tuhman</i>	<i>tuhmákan</i>	တုမေ တုမှံ တုမှာကံ ဝေါ
In. Ab.	<i>tuhmehi</i>		<i>no</i>	တုမေဟိ ဝေါ
D. G.	<i>tuhmákan</i>		<i>no</i>	တုမှာကံ ဝေါ
Loc.	<i>tuhmesu</i>			တုမေသု

§ 122. The Third Personal Pronoun *ta na* HE, SHE, IT; al-  
so demonstrative THIS, THAT, THE.

	Singular.					
	Mas.		Fem.		Neut.	
Nom.	တော		သာ		တံ	နံ
	<i>so</i>		<i>sá</i>		<i>tan</i>	<i>nan</i>
Acc.	တံ	နံ	တံ	နံ	တံ	နံ
	<i>tan</i>	<i>nan</i>	<i>tan</i>	<i>nan</i>	<i>tan</i>	<i>nan</i>
Ins.	တောန	နေန	တာယ	နာယ	(Other cases as masculine.)	
	<i>tena</i>	<i>nena</i>	<i>táya</i>	<i>náya</i>		
D. G.	တသာ	နသာ	တာယ	တာသာ	(Other cases as masculine.)	
	<i>tassa</i>	<i>nassa</i>	<i>táyá</i>	<i>tássa</i>		
	တညာ	တမှာ	နညာ	တညာ	(Other cases as masculine.)	
	<i>táya</i>	<i>tassa</i>	<i>tissá</i>	<i>tissáyá</i>		
	နမှာ	တတာ	တာယ	နာယ	(Other cases as masculine.)	
	<i>táya</i>	<i>náya</i>	<i>táyá</i>	<i>tássa</i>		
Abl.	တမံ	တမံ	တမံ	တမံ	(Other cases as masculine.)	
	<i>tasmá</i>	<i>tahmá</i>	<i>nasman</i>	<i>nahmá</i>		
	<i>tato</i>				(Other cases as masculine.)	
	တသိ	တသိ	တသိ	တသိ	(Other cases as masculine.)	
	<i>táya</i>	<i>táya</i>	<i>táya</i>	<i>táya</i>		
	တသိ	တသိ	တသိ	တသိ	(Other cases as masculine.)	
	<i>táya</i>	<i>táya</i>	<i>táya</i>	<i>táya</i>		
Loc.	တမံ	တမံ	တမံ	တမံ	(Other cases as masculine.)	
	<i>tasmá</i>	<i>tahmá</i>	<i>nasman</i>	<i>nahmá</i>		

	Plural.				
	တေ	နေ	တာ	နာ	တာနိ
Nom.	<i>te</i>	<i>ne</i>	<i>tá</i>	<i>ná</i>	<i>táni</i>
	တေ	နေ	တာ	နာ	တာနိ
Acc.	<i>te</i>	<i>ne</i>	<i>tá</i>	<i>ná</i>	<i>táni</i>
	တာဟိ တာဘိ				(Other cases as masculine.)
	တဟိ တဘိ	နာဟိ နာဘိ	နာဟိ နာဘိ	(as masculine.)	
In. Ab.	<i>táhi tábhi</i>	<i>náhi nábhi</i>	<i>táhi tábhi</i>	<i>náhi nábhi</i>	
	တေသိ တေသာနိ				
	နေသိ နေသာနိ	တာသိ တာသာနိ			
D. G.	<i>tesu tesánan</i>	<i>nesu nesánan</i>	<i>tásu táánan</i>	<i>násu náánan</i>	
	တေသု နေသု	တေသု တာသု	နေသု		
I. ce.	<i>tesu nesu</i>	<i>tesu tásu</i>	<i>nesu</i>		

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§ 123. The Demonstrative Pronoun *ena* THIS, THAT.

Sing.

Plur.

## (a.) MASCULINE.

	ဧဝော	ဧတော
Nom.	<i>eso</i>	<i>eto</i>
	ဧဝံ	ဧတော
Acc.	<i>etan</i>	<i>eto</i>
	ဧတောန	ဧတောဟိ
Ins.	<i>etana</i>	<i>etahi</i>
	ဧဝိဿာ	ဧတေသံ
D. G.	<i>etissa</i>	<i>etesan</i>
	ဧတေသ္မာ	ဧတောဟိ
Abl.	<i>etasmā</i>	<i>etahi</i>
	ဧတေသ္မိ	ဧတေသု
Loc.	<i>etasmīn</i>	<i>etesu</i>

## (b.) FEMININE.

	ဧဝာ	ဧတာ
Nom.	<i>esā</i>	<i>etā</i>
	ဧဝံ	ဧတာ
Acc.	<i>etan</i>	<i>etā</i>
	ဧတာယ	ဧတာဟိ
In. Abl.	<i>etāya</i>	<i>etāhi</i>
	ဧတာယ ဧဝိဿာ	
	ဧဝိဿာယ	ဧတေသံ
D. G.	<i>etāya etissā etissāya</i>	<i>etāsan</i>
	ဧတာယံ ဧဝိဿံ	ဧတေသု
Loc.	<i>etāyan etissan</i>	<i>etāsu</i>

## (c.) NEUTER.

	ဧဝံ	ဧတာနိ
Nom.	<i>etan</i>	<i>etāni</i>
	ဧဝံ	ဧတာနိ
Acc.	<i>etan</i>	<i>etāni</i>

The other cases of the neuter are the same as the masculine.)



§ 124. The Demonstrative Pronoun *ima* THIS.  
Sing. Plur.

(a.) MASCULINE.

	အယ်		ဣလ		
Nom.	ayan		ime		
	ဣမ်		ဣလ		
Acc.	iman		ime		
	ဣမိနာ	အနန	ဣမေဟိ	ဣဟိ	
In.	iminá	anena	imehi	ehi	
	ဣမဿ	ဣမိဿ	အဿ	ဣမေသံ	ဣမေသာနံ
D. G.	imassa	imissa	assa	imesan	imesānan
	ဣမသ္မ	အသ္မာ	ဣမဌာ	ဣမေဟိ	ဣဟိ
Abl.	imasmá	asma	imahmá	imehi	
	ဣမတ္တိ	အတ္တိ	ဣမဟိ	ဣမသု	ဣသု
Loc.	imasmín	asman	ismín	imahmí	imesu

(b.) FEMININE.

	အယ်		ဣမာ		
Nom.	ayan		imá		
	ဣမ်		ဣမာ		
Acc.	iman		imá		
	ဣမာယ		ဣမေဟိ		
In. Ab.	imáya		imehi		
	ဣမာယံ	ဣမိဿာ			
	ဣမိဿာယ	အဿာ	ဣမာသံ	ဣမာသာနံ	
D. G.	imáya	imissá	imissáya	assá	imásan
	ဣမာယံ	ဣမိဿံ	အဿံ	ဣမာသု	imásānan
Loc.	imáyan	imissan	assan	imásu	

(c.) NEUTER.

	ဣဒ်		ဣမာနိ		
Nom.	idan		imáni		
	ဣဒ်		ဣမာနိ		
Acc.	idan		imáni		

(The other cases of the neuter are the same as the masculine.)

§ 125. The Demonstrative Pronoun *amu* THIS.

Sing.

Plur.

(a.) MASCULINE.

	အမူကော	အသု		
	အသုကော		အမူ	
Nom.	<i>amuko</i>	<i>asu</i>	<i>asuko</i>	<i>amú</i>
	အမုံ		အမူ	
Acc.	<i>amun</i>		<i>amú</i>	
	အမုနာ		အမူဟိ	
In. Ab.	<i>amuná</i>		<i>amúhi</i>	
	အမုသာ		အမူသံ	အမူသာနံ
D. G.	<i>amussa</i>		<i>amúsan</i>	<i>amúśānan</i>
	အမုတ္တိ		အမူသု	
Loc.	<i>amumina</i>		<i>amúsu</i>	

(b.) FEMININE.

	အမူကော	အသု	အမုယော	
Nom.	<i>amuko</i>	<i>asu</i>	<i>amuyo</i>	
	အမုံ		အမုယော	
Acc.	<i>amun</i>		<i>amuyo</i>	
	အမုယာ		အမူဟိ	
In. Ab.	<i>amuyá</i>		<i>amúhi</i>	
	အမုသာ	အမုသာ	အမူသံ	အမူသာနံ
D. G.	<i>amuyá</i>	<i>amussa</i>	<i>amúsan</i>	<i>amúśānan</i>
	အမုယံ	အမုသံ	အမူသု	
Loc.	<i>amuyan</i>	<i>amussan</i>	<i>amúsu</i>	

(c.) NEUTER.

	အဒုံ	အမုနိ	
Nom.	<i>adun</i>	<i>amuni</i>	
	အဒုံ	အမုနိ	
Acc.	<i>adun</i>	<i>amuni</i>	

(The other cases of the neuter are the same as the masculine.)

§ 126. The Relative Pronoun *ya* WHO, THAT, WHICH, WHAT.  
Sing. Plur.

(a.) MASCULINE.

	ယော	ယောကော	ယော
Nom.	<i>yo</i>	<i>yako</i>	<i>ye</i>
	ယံ		ယေ
Acc.	<i>yan</i>		<i>ye</i>
	ယောန		ယေဟိ
Ins.	<i>yena</i>		<i>yehi</i>
	ယောသ	ယောသံ	ယောသာနံ
D. G.	<i>yassa</i>	<i>yessan</i>	<i>yessāna</i>
	ယောသ္မာ	ယေဟိ	
Abl.	<i>yassā</i>	<i>yehi</i>	
	ယောဋ္ဌိ	ယောသု	
Loc.	<i>yasmin</i>	<i>yesu</i>	

(b.) FEMININE.

	ယာ	ယာ	
Nom.	ယံ	ယံ	
	ယံ	ယာ	
Acc.	ယာယ	ယံ	
	ယာယ	ယာဟိ	
In. Ab.	ယာယ	ယာဟိ	
	ယာသ	ယာသံ	ယာသာနံ
D. G.	ယာသ	ယာသ	ယာသ
	ယာသ	ယာသ	
Loc.	ယာသ	ယာသ	

(c.) NEUTER.

	ယံ	ယာနိ
Nom.	<i>yan</i>	<i>yāni</i>
	ယံ	ယာနိ
Acc.	<i>yan</i>	<i>yāni</i>

(The other cases of the neuter are the same as the the masculine.)

§ 127. The Interrogative Pronoun *kin* WHO, WHICH, WHAT.  
Sing. Plur.

(a.) MASCULINE.

	ကော	ကေ	
Nom.	<i>ko</i>	<i>ke</i>	
	ကံ	ကေ	
Acc.	<i>kan</i>	<i>ke</i>	
	ကေဟိ	ကေဟိ	
Ins.	<i>kena</i>	<i>kehi</i>	
	ကေသံ	ကေသံ	ကေသံနံ
D. G.	<i>kassa</i>	<i>kesan</i>	<i>kesānan</i>
	ကေသွာ	ကေဟိ	
Abl.	<i>kasmá</i>	<i>kehi</i>	
	ကေသ္မိ	ကေသု	
Loc.	<i>kasmín</i>	<i>kesu</i>	

(b.) FEMININE.

	ကာ	ကာ	
Nom.	<i>ká</i>	<i>ká</i>	
	ကံ	ကာ	
Acc.	<i>kan</i>	<i>ká</i>	
	ကာယ	ကာဟိ	
In. Ab.	<i>káya</i>	<i>káhi</i>	
	ကာယ	ကာသံ	ကာသံနံ
D. G.	<i>káya</i>	<i>kásan</i>	<i>kásānan</i>
	ကာယ	ကာသု	
Loc.	<i>káya</i>	<i>kásu</i>	

(c.) NEUTER.

	ကိ	ကာနိ	
Nom.	<i>kin</i>	<i>káni</i>	
	ကံ	ကာနိ	
Acc.	<i>kan</i>	<i>káni</i>	

(The other cases of the neuter are the same as the masculine.)

**Rock-cut Declension.**

§ 128. As First Declension in final *a*.

(a.) MASCULINE.

Singular.

Nom.	𑀅𑀲	<i>jano</i>	a man
Acc.	𑀢𑀺°	<i>dhamman</i>	the law
Ins.	𑀢𑀺𑀭	<i>dhammena</i>	by the law.
D. G.	𑀢𑀺𑀭	<i>dhammassa</i>	of, or, to the law
Loc.	𑀢𑀺	<i>dhamme</i>	in the law
...	𑀢𑀺𑀭𑀺𑀭	<i>vijitehmi</i>	in the conquered [country]
...	𑀢𑀺𑀭𑀺𑀭	<i>vijitansi</i>	...
Voc.	𑀢𑀺𑀭	<i>rajaká</i>	O king's follower!

Plural.

Nom.	𑀢𑀺𑀭	<i>rajaká</i>	king's followers
Ins.	𑀢𑀺𑀭𑀺𑀭𑀺𑀭	<i>paśevesiyañi</i>	by neighbours
D. G.	𑀢𑀺𑀭𑀺𑀭	<i>manussāna</i>	to, or, of men
Loc.	𑀢𑀺𑀭	<i>pathasu</i>	in the paths

(b.) NEUTER.

Singular.

Nom.	𑀭𑀺𑀭𑀺𑀭𑀺	<i>anuposathan</i>	the Buddhist Sabbath
Acc.	𑀢𑀺°	<i>sukhan</i>	pleasure

Plural.

Nom.	𑀭𑀺𑀭𑀺𑀭	<i>mūlāni</i>	roots
Acc.	𑀢𑀺𑀭𑀺𑀭	<i>gharistāni</i>	householders

## § 129. As Second Declension—FEMININE.

Singular.

Nom.	𐤁𐤊𐤏	<i>batuká</i>	a bat
In. Ab.	𐤁𐤊𐤏	<i>etáyá</i>	by, or, from this
D. G.	𐤁𐤊𐤏𐤕𐤍	<i>bhichhaniyá</i>	to, or, of a priestess
Loc.	𐤁𐤊𐤏𐤕𐤍	<i>tosaliyan</i>	in Tosali

## § 130. As Third Declension—MASCULINE.

Singular.

Nom.	𐤁𐤊𐤏	<i>rájā</i>	a king
Ins.	𐤁𐤊𐤏	<i>rányá</i>	by a king
D. G.	𐤁𐤊𐤏	<i>ranyo</i>	to, or, of a king
Abl.	𐤁𐤊𐤏𐤕𐤍	<i>makhato</i>	from the mouth
Loc.	𐤁𐤊𐤏𐤕𐤍	<i>pitari</i>	in a father

Plural.

Nom.	𐤁𐤊𐤏𐤕𐤍	<i>rájánō</i>	kings
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## § 131. As the numeral two.

Nom.	𐤁𐤊𐤏𐤕𐤍	<i>duw duwa</i>	two
Ins.	𐤁𐤊𐤏𐤕𐤍	<i>duwehi</i>	by two

## § 132. As the First Personal Pronoun I.

Singular.

Nom.	𐤁𐤊𐤏	<i>ahan</i>	I
Ins.	𐤁𐤊𐤏𐤕𐤍	<i>me mayá</i>	by me
D. G.	𐤁𐤊𐤏𐤕𐤍	<i>me mamo</i>	to, or, of me; my

## CHAPTER. IV.

### DECLENSION OF NOUNS.

The Pali has three genders, masculine, feminine, and neuter; and two numbers, singular, and plural. It differs from the Sanskrit, as the Latin differs from the Greek, in the absence of a dual number.

The Pali, like the Sanskrit, has eight cases, the nominative, the accusative, the instrumentive, the dative, the ablative, the genitive, the locative, and the vocative. The instrumentive and locative, unknown to Greek or Latin, express relations denoted by *by*, and *in*.

In Greek there are three sets of terminations to mark the distinctions of case, and hence three declensions; in Latin there are five, and therefore five declensions. Kachechayano gives one set of terminations, so according to his grammar, Pali has only one declension. The native Sanskrit grammarians also give a single set of case terminations, which are here furnished for comparison.

§ 138. Kachechayano's case terminations.

	Singular.		Plural.	
	PALI.	SANSKRIT.	PALI.	SANSKRIT.
Nom.	ॐ	सि	ॐॐॐ	जस्
	SI	SI	YO	JAS
Acc.	अं	अम्	ॐॐॐ	अस्
	AN	AM	YO	SHAS
Ins.	३	टा	ॐ	भिस्
	MA	TA	HI	BHIS
Dat.	ॐ	डे	इ	भ्यस्
	SA	NGE	NAN	BHYAS
Abl.	ॐॐ	डसि	ॐ	भ्यस्
	SMA	NGASI	HI	BHYAS
Gen.	ॐ	डस्	इ	आम्
	SA	NGAS	NAN	AM
Loc.	ॐ°	टि	ॐ	सुप्
	SMIN	NGI	SU	SUP

The vocative is not considered by Fachchayano, nor by the native Sanskrit grammarians, an independent case, but as included in the nominative.

These terminations unaltered are never found attached to any noun. *Si*, for instance, is always rejected from the nominative, and some other affix substituted. In Sanskrit the *i* of *Si* is rejected together with *j*, *sh*, *t*, *ng*, *p*.<sup>\*</sup> By writers later than Fachchayano, each changed set of terminations has been erected into a separate declension, and hence fifteen declensions have been furnished for Pali nouns.

In the preceding Tables of Declension are given all the different forms of Pali nouns, adjectives, and pronouns; and an examination of them will show, that they may be all conveniently classed under three declensions.

Masculine and neuter nouns in *a* final, § 89. 90, furnish one well marked set of terminations, and may be compared with the Sanskrit as below.

§ 134. Nouns in *a* final. (1.) Masculine.

Singular.		Plural.	
PALI.	SANSKRIT.	PALI.	SANSKRIT.
Nom. $\text{C—O}$ o	: AH	o á	ī: ÁH
Acc. $\text{C—N}$ $\text{C—}$	N न	e ehi ehi ehi	āx ÁN
Ins. $\text{C—}$ ENA	ENA	EBHI EBHI ÁHI ÁHI	ÁH
Dat. $\text{C—}$ SSA	ÁYA	oñ ÁNAN	भ्यः EBHYAH
Abstr. $\text{C—}$ SMÁ	ÁT	(as Ins.)	(as Dat.)
Gen. (as Dat.) $\text{C—}$ E	SYA	(as Dat.)	īnā ÁNAN
Loc. $\text{C—}$ E	E	ESU ÁSU	षु EŠU
Voc. $\text{C—}$ A	A	(as Nom.)	(as Nom.)

<sup>\*</sup>See Yates's Sanskrit Grammar, page 409.



(b.) Nouns in a final; Neuter.

Singular.		Plural.	
Pali.	Sanskrit.	Pali.	Sanskrit.
Nom. N	N	ဝိနိ ÁNI	नि ÁNI
Acc. N	N	ဝိနိ ÁNI	नि ÁNI
SMIN	SMI SMI SMIN	most usually SM'	

found in manuscripts in Burmah, for the locative singular.

While there are many points of resemblance, it will be seen that the differences between Pali and Sanskrit are very considerable. In the masculine singular they agree in the accusative, instrumentive, genitive, one form of the locative, and one form of the vocative. In the plural they are nearly alike in the ablative, genitive, and one form of the locative; and in the nominative, and accusative singular and plural of the neuter they are identical.

In other instances however they differ widely. In Pali the ablative plural is the same as the instrumentive, while in Sanskrit it is the same as the dative, from which it differs in Pali; and the dative and genitive, both singular and plural, are the same in Pali, while they differ in Sanskrit. Stork\* makes the dative and genitive in Pali to differ, and gives *āya* in this declension for the dative singular, identical with the Sanskrit; but this is correct only as an exception. The rule is that *āya* marks the dative singular of feminine forms, but not masculines; and the declension which has *āya* for the dative makes the genitive also in *āya*.

Kachchayano however in the 58th rule of his Second Book, gives some exceptions, in which after bases in *a* neuter, the dative singular is made by *āya*; but only when signifying *for*. These exceptions Kachchayano illustrates in the following sentence.

အက္ခယ, ဟိတာယ, သုခိယ ဒေဝနုဿာနံ, ဗုဒ္ဓိ  
*atthāya, hīdāya, sukhāya devanussānaṃ, buddhi*  
 လောကံ ပုပ္ဖတိ. *loka upajjati*

\*See "GRAMMATICÆ PALICÆ specimen alterum," page 7.

"For the well being, for the advantage, for the happiness of men and devas, Buddha was manifested in the world."

The correspondences between the Pali and the Sanskrit declinations though more numerous, are not more striking, than the correspondences between the Pali and the classical languages.

In all the masculine declensions in Greek, *s* is the final of the nominative singular, and according to Kachchayana, *si* was the original form in Pali. The neuter nominative singular, both Greek and Pali, is marked by *n*; and all the accusative singulars in Greek end in *n*, and so they do in Pali. The genitive singular of the third declension in Greek is *os*, in Pali it here is *ssa*, and originally *sa* in Kachchayana's table, and on Asoko's inscriptions. The genitive plural always ends in *on* in Greek, and in Pali always in *an*. So the mark of the Latin ablative plural *ibus*, has its counterpart in the Pali *ebhi*.

The feminine forms of § 93—100 furnish a second clearly characterized declension. The terminations are given below.

§ 135. Nouns in *ā ī ū ū* feminine.

	Singular.		Plural.	
	Pali.	Sanskrit.	Pali.	Sanskrit.
Nom.	Á Ī Í Ū Ū .	Á Ī Í Ū .	𑀅𑀓𑀓𑀓 YO	याः YĀH
Acc.	N 𑀅𑀓𑀓𑀓	N या	𑀅𑀓𑀓𑀓 YO	याः YĀH
Ins.	YA YĀ	यि	𑀅𑀓𑀓𑀓 𑀅𑀓𑀓𑀓 HI BHI	भिः BHIH
Dat.	... ..	ये	𑀅𑀓𑀓𑀓 NAN	भ्यः BHYAH
Abl.	... ..	याः	(as Ins.)	(as Dat.) नां
Gen.	... ..	...	(as Dat.)	NĀN
Loc.	... .. 𑀅𑀓𑀓𑀓	यां	𑀅𑀓𑀓𑀓 SU	सु षु SŪ CHU
Voc.	E &c.	E &c.	(as Nom.)	(as Nom.)











The five oblique cases of the singular are the same in Pali; while they all differ in Sanskrit, but the difference is only in the vowel, the consonant *y* is the principal part of the termination in both languages. In Pali when the base ends in *á*, the *y* of the termination has a short, but when it ends in any other vowel, the *a* of the *y* is long, a distinction not made in Sanskrit. The Pali has a second form for the locative in *yan*, and this, it will be seen is identical with the Sanskrit form.

The forms in § 101—103. afford a third well defined declension, in which the root, out of the nominative case, is increased by a consonant, like many nouns of the third declension in Greek.

Sanskrit nouns that end in consonants are disposed of, in Pali in two ways. One class adds the vowel *a* to the consonant, and then follows the First Declension. डारु *dwár* "a door", in Pali is द्वार *dwárá*. In some instances, as मास *más*, Pali මාස *māsa*, "a month", the Sanskrit has the Pali form also, मास *māsa*.

Another class drops the consonant in the nominative case, but introduces it in the oblique cases. Such are the nouns that appear in § 101—103.

§ 126. Nouns increasing in the oblique cases.

Singular.		Plural.	
Pali.	Sanskrit.	Pali.	Sanskrit.
Nom.  <i>á</i> <i>a</i>		 <i>ā</i>	 <i>āḥ</i>
Acc. <i>n</i>	<i>n</i>	( <i>as Nom.</i> )  <i>ni</i>	( <i>as Nom.</i> )  <i>niḥ</i>
Ins. <i>á</i>	<i>a</i>	<i>ehi</i> <i>ebhi</i>	<i>bhiḥ</i>
Dat.  <i>ā</i>	 <i>ā</i>	 <i>ā</i>	 <i>āḥ</i>
Abl. ( <i>as Ins.</i> ) <i>āḥ</i>	<i>āḥ</i>	( <i>as Ins.</i> ) <i>āḥ</i>	( <i>as Dat.</i> ) <i>āḥ</i>
Gen. ( <i>as Dat.</i> ) <i>ā</i>	( <i>as Abl.</i> ) <i>ā</i>	( <i>as Dat.</i> ) <i>ā</i>	( <i>as Abl.</i> ) <i>ā</i>
Loc. <i>e</i>	<i>i</i>	<i>esu</i> <i>āsu</i>	<i>su</i>
Voc. <i>n</i> <i>á</i> <i>a</i>	( <i>as Nom.</i> ) <i>n</i> <i>á</i> <i>a</i>	( <i>as Nom.</i> ) <i>n</i> <i>ā</i> <i>ā</i>	( <i>as Nom.</i> ) <i>n</i> <i>ā</i> <i>ā</i>



two circles touch each other. They might be made to constitute a separate declension, or they might be classed as a section of either the first or third. They are here placed in the first declension with which they agree in every case, in one form in which they are declined, excepting the instrumentive and ablative singular, and the nominative and accusative plural; and sometimes they are the same in the ablative.

They agree with the third declension in making the instrumentive and ablative in *á*, and in having a second form of the dative and genitive singular in *o*, besides the regular one in *ssa*. They correspond to *Heterocelites* in Greek. When declined with the genitive singular in *ssa*, they are of the first declension, but when they make it in *o*, they are of the third. It is only necessary to note that besides the forms given in § 91—94, there are also found:

§ 137. Redundant forms of masculines in *i*, *í*, *u*, *ú*.

(a.) Dative and genitive singular.

အဂ္ဂိနာ	ဒဏ္ဍိနာ	ဘိက္ခုနာ	သယမ္ဘူနာ
<i>aggino</i>	<i>dandino</i>	<i>bhikkhuno</i>	<i>sayambhūno</i>

Stork gives *o* as the only termination of the genitive singular, in these nouns, and omits it in the dative altogether.\*

(b.) Ablative singular.

အဂ္ဂိသ္မာ	ဒဏ္ဍိသ္မာ	ဘိက္ခုသ္မာ	သယမ္ဘူသ္မာ
<i>aggismá</i>	<i>dandismá</i>	<i>bhikkhusmá</i>	<i>sayambhūsmá</i>
အဂ္ဂိမ္မာ	ဒဏ္ဍိမ္မာ	ဘိက္ခုမ္မာ	သယမ္ဘူမ္မာ
<i>aggimá</i>	<i>dandimá</i>	<i>bhikkhumá</i>	<i>sayambhūlmá</i>

In like manner many nouns of the third declension, besides the forms given in the paradigms, § 101—105, have redundant forms in the singular conformed to the declension of *purisa*, § 89. For example; *man*, *MAN*, declined on the base *man*, without taking *s*, is declined:

Ins.	မာနာ	<i>manena</i>	Dat. Gen.	မာနာသ္မာ	<i>manāssa</i>
Abl.	မာနသ္မာ	<i>manasmá</i>		မာနာမ္မာ	<i>manah má</i>

\*See "GRAMMATICÆ PALICE specimen alterum," page 29.

§ 138. *Bhagavá* A LORD, besides the forms given in § 102, is also declined, out of the nominative case, on the base *bhagavanta*, like *purisa* of the first declension, thus:

	Singular.		Plural.
Nom.	ဘဂဝါ <i>bhagavá</i>	ဘဂဝံနွဲ့ <i>bhagavants</i>	ဘဂဝန္တ <i>bhagavantsá</i>
Acc.	ဘဂဝန္တံ <i>bhagavantup.</i>	ဘဂဝန္တေ <i>bhagavants</i>	
Ins.	ဘဂဝန္တေနံ <i>bhagavantena</i>	ဘဂဝန္တေဟိ <i>bhagavantehi</i>	ဘဂဝန္တေဘိ <i>bhagavantebhi</i>
D. G.	ဘဂဝန္တဿ <i>bhagavantussa</i>	ဘဂဝန္တနံ <i>bhagavantānan</i>	
All.	ဘဂဝန္တုဂါ ဘဂဝန္တုမှာ <i>bhagavantasma ... vantahmá</i>		(as Instrumentive.)
Loc.	ဘဂဝန္တသ္မိ <i>bhagavantasmin</i>	ဘဂဝန္တမိ ဘဂဝန္တေ ဘဂဝန္တေသု <i>bhagavantahmi bhagavante bhagavantesu</i>	
Voc.	ဘဂဝါ ဘဂဝ ဘဂဝံ <i>bhagavá bhagava bhagavan</i>		(as Nominative.)

Nouns increasing by *r*, or that have a second base in which *r* appears, form a complete class in themselves, and might be treated as a separate declension, but there seems to be no sufficient reason for separating them from the third.

§ 139. Besides the forms given in the tables, certain nouns of agency are declined after the form of *satthu* A TEACHER; AS:

ကတ္တု *kattu* A DOER. ဝတ္တု *vattu* A SPEAKER.

These nouns have a redundant form of the dative and genitive singular in *ssa*, like the first declension, as:

သတ္တုဿ	<i>satthussa</i> ,	to or of	A TEACHER.
ကတ္တုဿ	<i>kattussa</i>	... ..	A DOER.
ပိတုဿ	<i>pitussa</i>	... ..	A FATHER.
မာတုဿ	<i>mátussa</i>	... ..	A MOTHER.
ဘတုဿ	<i>bhátussa</i>	... ..	A BROTHER.

§ 140. Occasionally the ablative singular is made by *ito*. as:

မာတိဘော	<i>mátito</i> , from	A MOTHER,
ပီတိဘော	<i>pitito</i> , ...	A FATHER,
ဘာတိဘော	<i>bátito</i> , ...	A BROTHER,
မိတိဘော	<i>dhítito</i> , ...	A DAUGHTER,
ဒုဟိတိဘော	<i>duhitito</i> , ...	A DAUGHTER.

Clough declines *mātu* A MOTHER, in the singular number, on the model of the second declension, making the instrumentive, dative, genitive, and ablative, *mátuyá\**, but no such forms are given by Kachchayanā, and they have probably been introduced into the language since his grammar was written.

In the Pali books the nominative plural is sometimes used for the singular, as:

မမ္ဘိမာရော	<i>māyyan máro</i>	"My mother."
တုဟိမာရော	<i>tuhyan máro</i>	"Thy mother."

These nouns of relationship in Sanskrit make their finals in *ri*, while the nouns of agency correspond to Sanskrit nouns made by the affix *trī*.

§ 141. There is so little diversity in the feminine forms in § 95-100, that no exception can be taken to making them a single declension. The apparent irregularity of *mati* wisdom is the result of permutation. The final *i* of the base is elided, and the *y* of the affix is compounded with the last consonant of the base. So also, among others;

ပထဝီ	ရတိ	<i>pathavī</i>	THE EARTH,	ရတိ	PLEASURE,	with
ယာ	ယံ	ပထဗျာ	ပထဗျံ	ရတဗျာ	ရတဗျံ	
<i>yá</i>	<i>yan</i>	become	<i>pathavyá</i>	<i>pathavyan</i>	<i>ratyá</i>	<i>ratyan</i>

§ 142. Many feminines in *ni* are formed by the affix *nī* being added to masculine, as:

ဘိက္ခု	ဘိက္ခုနီ	ဟတ္ထိ	ဟတ္ထိနီ
<i>bhikkhu</i>	A PRIEST	<i>bhikkhunī</i>	A PRIESTESS
		<i>hatti</i>	AN ELEPHANT
		<i>hattinī</i>	A FEMALE ELEPHANT.

\*Clough's Grammar, page 42.

Sometimes the last vowel of the masculine suffers change before the affix is appended, as:

မာတုလ	မာတုလာနိ
<i>mātula</i> A MATERNAL UNCLE	<i>mātulanī</i> WIFE OF UNCLE
ဂဟပတိ	ဂဟတာနိ
<i>gahapati</i> MASTER OF A HOUSE	<i>gahapatānī</i> MISTRESS OF A HOUSE
ရာဇာ	ရာဇိနိ
<i>rājā</i> A KING	<i>rājīnī</i> A QUEEN

§ 143. In the Pali books, the masculine termination of the locative singular is sometimes added to the feminine form. Thus နိရိယံ နိရိယမိ *niriyam* and *niriyahmi* "In hell." are found on the same page.

§ 144. Sometimes the long vowel of the termination *yā* is dropped, as:

ဆာတ္တိယဇ္ဇနိဋ္ဌိတံ *chha bhattiya khaṇḍa nīṭhita*  
 "The sixth, the division of the kings, is finished."

§ 145. The irregularities of the irregular nouns are accounted for by supposing the existence of two or more bases. Some cases are formed regularly from one base, and other cases from the other base, or bases. Thus *Sakhi* A FRIEND, has two bases, သမိ သမိ *sakhi* and *sakhā*.

Occasionally there are forms found from both roots in the same case. Thus the nominative and accusative plural of *sakhi*, have both သမိနော သမိနော *sakhino* and *sakhāno*.

§ 146. *Brahma* is irregular only in that it increases by *ṇ*, in some of its cases instead of by *n*, and has two bases, ဗြဟ္မ ဗြဟ္မဏ *brahma* and *brahmaṇa*.

§ 147. *Adi* BEGINNING, has irregular forms in the locative, which has the following forms:

အဒိ	အဒိမိ	အဒိမ္ဘိ	အဒိ
<i>ālin</i>	<i>ādihmi</i>	<i>ādismi</i>	<i>ādo</i>

§ 148. *Kamma* A DEED, and a few other nouns, have a form with *u* in the instrumentive singular as;

ကမ္မနာ	ကမ္မဏာ
<i>kammunā</i>	<i>brahmunā</i>
"By a deed."	"By a Brahmin."



§. 149. In the plural, the vocative is uniformly the same as the nominative, and most frequently has a form like it in the singular, always in the tables, when the vocative is not given. But nouns that have a long vowel in the nominative case, have also a second form of the vocative with a short vowel, as:

Nom.&	ဘဂဝါ	ဘိတာ	ပုမာ	သတ္တာ	ဣတ္ထိ	ဝေဒု
Voc.	<i>bhagará</i>	<i>bhátá</i>	<i>pumá</i>	<i>satthá</i>	<i>itti</i>	<i>vedú</i>
	ဘဂဝ	ဘိတ	ပုမ	သတ္တ	ဣတ္ထိ	ဝေဒု
Voc.	<i>bhagara</i>	<i>bhata</i>	<i>puma</i>	<i>sattha</i>	<i>itti</i>	<i>vedu</i>

On the other hand neuters that make the nominative singular in a final *asuswara* have a form of the vocative with a long vowel, as: Ncm. ရူပံ ဝနံ *rupan manan* Voc ရူပါ ဝနာ *rupá maná*

§ 150. In most languages the nominative case is regarded as the base of the noun, but in Pali, as in Sanskrit, the nominative case is usually formed from the base, and differs from it like the other cases. Thus the base *purisa* forms its nominative *puriso*, and *rupa* makes *rupan*.

In forming compound words, the base and not the nominative case is used, and it is the base and not the nominative case that has to be looked up in Sanskrit dictionaries. A Pali dictionary might be appropriately compiled on the same principle, but the existing native Pali dictionaries insert the word in the nominative, and ignore the base altogether.

The root to which nouns are referred differ usually both from the nominative case and the base on which it is declined. Thus Kachchayano derives

ပိတု	ပါ	ရိတု
<i>pitu</i> A FATHER, from	<i>pá</i> TO WATCH OVER, and the affix <i>ritu</i>	
မာတု	မာန	ရာတု
<i>mātu</i> A MOTHER, ...	<i>mána</i> TO LOVE, ...	<i>rātu</i>

In this way most words are traced to a root and an affix, but many of the derivations are imaginary. The affixes used in the formation of words are very numerous, and will come under consideration in a future chapter on derivation.

## CHAPTER V.

### DECLENSION OF ADJECTIVES.

Adjectives are declined like nouns of the same terminations. Thus *sabpa*, (§ 110.) is declined, in the masculine, like *purisa* (§99.); in the feminine like *kanyá* (§ 95); and in the neuter like *rúpa* (§ 90.). So *gunavá* (§ 111.), in the masculine is like *bhagavá* (§ 102.), in the feminine like *padí* (§ 98.), and in the neuter like *mana* (§ 103.).

§ 151. The affix *vá*, in *gunavá*, corresponds to Sanskrit **वत्**, *vat*, and is used in the formation of many other adjectives, as;

बलवती	<i>balavá</i>	POSSESSED OF STRENGTH
पण्यवती	<i>panyavá</i>	... WISDOM
हिमवती	<i>himavá</i>	... FROST AND SNOW

§ 152. Other adjectives, thus declined are formed with *má* in the same signification; corresponding to the Sanskrit particle

<b>मत</b> , <i>mat</i>	as:	
सतिमती	<i>satimá</i>	POSSESSED OF CAUTIOUSNESS
रुचिमा	<i>ruchimá</i>	... LUSTRE
बन्धुमा	<i>bandhumá</i>	... RELATIONS

§ 153. *Maha* GREAT, is declined on the same model. Thus the masculine singular is

Nom	<i>mahan</i>	<i>maha</i>	महन्	महान्
Acc.	<i>mahantan</i>		महन्ति	
In. Ab.	<i>mahatá</i>		महता	
D. G.	<i>mahato</i>		महातो	
Loc.	<i>mahati</i>		महाति	

§ 154. Participles are declined like adjectives of the same finals. In § 112. is a specimen of a present participle declined like *gunavá*. Many other participles and participial adjectives are declined on the model of *sabpa*, *sabpá*, *sabpan*; like the Greek *pas*, *pasa*, *pan*; or the Latin *bonus*, *bona*, *bonum*.

## Degrees of Comparison.

Kachchayano does not distinguish the degrees of comparison, and they are often used, as in Sanskrit, not for comparison but to denote "excess." Clough says,\* "It does not appear that they can be distinguished into the two classes of 'Comparative, and Superlative.'"

§ 155. These remarks are justified by Kachchayano who writes:

သဗ္ဗ ဣမ ဝါဝါ။ အယမိမံသံ ဝိသနံ ဗပေါတိ။  
*sabbe ime pápá ayamimāsa viśaṇa pápoti*  
 ဝါပတာရာ။ ဇဝံ ဝါပတာဇာ။ ဝါပိသိကာ။ ဝါပိယော။  
*pāpatara evaṁ pāpatāra pāpisiṇo pāpiyo*  
 ဝါပိဇ္ဇော။ *pāpiṭṭho*

"All these are wicked. This one of these by being exceedingly wicked, is wicked—*tara*. So also is wicked—*tama*, wicked—*isika*, wicked—*ya*, wicked—*itha*."

ဣယ ဣယ ဣသိက ဣဋ *iya* or *iyya*, *isika*, or *itha*

These particles given by Kachchayano above are the Sanskrit

इयस्, इष्ठ *iya*s and *iṣṭha*, and since Yates says† "Each of which may be comparative or superlative", they may be admitted as possessing the same double signification in Pali. Kachchayano furnishes several examples, as:

ဂုဏတ ဂုဏိယော ဂုဏိဋ္ဌာ  
*guṇata VIRTUOUS guṇiyo guṇiṭṭho MORE, OR MOST VIRTUOUS*  
 ဓမ္မော ဓမ္မိယော ဓမ္မိဋ္ဌာ  
*medhā INTELLIGENT medhiyo medhiṭṭho MORE, OR MOST INTELLIGENT*

§ 156. Whatever grammarians may say, usage shows that *tara* designates the comparative degree, and *tama* the superlative, as in Sanskrit and Greek. For example: King Wathandria says of his Queen Madi,

မဒိတာ သတုဂုဏန သာဘဿဂုဏန သာဘဿာ  
*madita satagūṇa sahasagūṇa satsaha*

\*Clough's Grammar, page 93.

†Yates's Sanskrit Grammar, page 75.

သာဂူဏောနံ သဗ္ဗညုတဉာဏံ ဇေဝ ဝိယ တရန္တိ

*ssagunena sabhanyutanyuna mēva piya taranti*

"Than Madi, by a hundred times, by a thousand times, by ten thousand times is infinite wisdom more beloved by me."

One of Kachchayano's examples reads :

သာမာ နာဓိနံ ဒဿနိယ တမော

*sāmā nārinan dassaniya tamo*

"Of women the one with a golden appearance is the handsomest."

§ 157. The comparative degree is often made by *varan* BETTER, and the superlative by *uttaman* BEST. The young wife of an old Brahmin is abused thus:

ယတွံ ဇိဏ္ဏဿ ဃာရေ ဝသတိ ဟောန္တေ ဇိဝိတံ ဝရံ

*yatwan jinnassa ghare vāzati mahante jiritam varan*

"Thou who dwellest in the house of an old man, death to thee were better than life."

When Way'landria gave away his children, it is said:

ဒါနံ ရတ္တမံ အဒါ *dāna muttaman adā*

"He gave the best gift."

§ 158. When adjectives take *iya*, *iṭa*, or *isika*, a final vowel or affix is dropped as in Sanskrit. Thus in the examples given above

မေဓာ

မေဓ

မေဓိယော

*medhā becomes medha as*

*medhiyo*

ဂုဏာတ

ဂုဏ

ဂုဏိယော

*guṇata ...*

*guṇa ...*

*guṇiyo*

§ 159. In English a few adjectives, as *good* and *bad*; on being compared change the root, and become *better best*, and *worse worst*. So in Pali, as also in Sanskrit, when *iya* and *iṭa* are affixed to certain adjectives, they take new bases, as;

အန္တိက

နေဒ

နေဒိယော

နေဒိဋ္ဌော

*antika NEAR*

*veda (new base)*

*vediyo*

*vediṭṭho*

အပ္ပ

ကဏ

ကဏိယော

ကဏိဋ္ဌော

*appa SMALL*

*kaṇa ...*

*kaṇiyo*

*kaṇiṭṭho*

ဗရ

သာဓ

သာဓိယော

သာဓိဋ္ဌော

*vaṭṭa FIRM*

*sādha ...*

*sādhiyo*

*sādhiṭṭho*

# Numeral Adjectives.

## CARDINAL NUMBERS.

§ 160. The Pali numerals resemble the Sanskrit, and the numerals of all the Indo-European nations; yet there are points of difference throughout. In the large numbers they differ materially. There is no distinct name for a million, as there is in Sanskrit. It is called *ten hundred thousand*. But there is a proper name for ten millions, and then the enumeration proceeds by periods of sevens, every seven places of figures having a distinct name up to a unit with one hundred and forty ciphers.

In English, ten and one are expressed by eleven, *one left* after ten; so by an analogous idiom, nineteen is expressed in Pali by *ekunavisa*, or twenty less one; and ninety nine by *ekunasata*, or one hundred less one.

၁	ဧကော	ဧကော	ဧကံ			ဧက
1	eko	eká	ekan	ONE	(base)	eka
၂	ဒွေ	ဒုဝေ				ဒွိ ဒုဝိ
2	dwe	duve		TWO		dwa duve dwi duvi
၃	တယော	တြိ	တိဿော	တိဏံ		တိ
3	tayo	tri	tisso	tini		THREE ti
၄	စတ္တာရော	စတုရော	စတသော	စတ္တာရိ		စတု
4	chattáro	chatuṛṇo	chatasso	chattári	FOUR	chastu
၅	ပဉ္စ					ပဉ္စ
5	panycha			FIVE	(base)	panycha
၆	ဇော	ဇ				ဇော ဇ
6	so	or	chha	SIX	...	so or chha
၇	သတ္တ					သတ္တ
7	satta			SEVEN	...	sattu
၈	အဋ္ဌ					အဋ္ဌ
8	aṭṭha			EIGHT	...	aṭṭha
၉	နဝ					နဝ
9	nava			NINE	...	nava
၁၀	ဒသ					ဒသ
10	dasa			TEN	...	das

၁၁	ကောဒသ		၂၄	ဇောဗိသ	
11	ekāśasa	ELEVEN	24	jobśa	TWENTY FOUR
	ကောရသ			စတုရိသ	
...	ekārasa	...	...	chaturśa	...
၁၂	ရွိဒသ		၂၅	ပဉ္စရိသ	
12	dvāśasa	TWELVE	25	pañcharśa	FIVE
	ဗာရသ		၂၆	ဆဋ္ဌိသ	
...	bārasa	...	26	chhapśa	SIX
၁၃	တေရသ		၂၇	သတ္တဗိသ	
13	terasa	THIRTEEN	27	sattarśa	SEVEN
၁၄	ရဒ္ဒသ		၂၈	အဋ္ဌိဗိသ	
14	chudśasa	FOURTEEN	28	aṭṭarśa	EIGHT
၁၅	ပဉ္စဒသ		၂၉	နဝါဗိသ	
15	pañchadāsa	FIFTEEN	29	navārśa	NINE
	ပန္နရသ			ကျေနတ်သ	
...	pannarasa	...	...	ekunatinsa	...
၁၆	သေဋ္ဌသ		၃၀	တိသ	
16	solasa	SIXTEEN	30	tinsa	THIRTY
၁၇	သတ္တရသ		၃၁	ကေကိသ	
17	satturasa	SEVENTEEN	31	ekatinśa	ONE
၁၈	အဋ္ဌာရသ		၃၂	ဒွေတ္တိသ	
18	aṭṭarasa	EIGHTEEN	32	divettinsa	TWO
၁၉	နဝါဒသ			ဗာတ္တိသ	
19	navādāsa	NINETEEN	...	bāttinsa	...
	ကျေနိသ		၃၃	တေတ္တိသ	
...	ekunavīsa	...	33	tettinsa	THREE
၂၀	ဝိသ		၃၄	စတုတ္တိသ	
20	vīsa	TWENTY	34	chatutinsa	FOUR
	ဝိသတိ		၃၅	ပဉ္စတ္တိသ	
...	vīsati	...	35	pañchatinsa	FIVE
၂၁	ကေဝိသ		၃၆	ဆတ္တိသ	
21	ekavīsa	ONE	36	chhattinsa	SIX
၂၂	ဗာဗိသ		၃၇	သတ္တုတ္တိသ	
22	bāvīsa	TWO	37	sattutinsa	SEVEN
၂၃	တေဝိသ		၃၈	အဋ္ဌုတ္တိသ	
23	terīsa	THREE	38	aṭṭutinsa	EIGHT

၃၉	နဝတိသ	
39	<i>navatinsa</i>	THIRTY NINE
	ကျော့သိသ	
...	<i>ekunachattāli</i>	...
၄၀	စတ္တသိသ	
40	<i>chuttāli</i>	FORTY
	စတ္တသိသ	
...	<i>chuttāli</i>	...
	တသိသ	
...	<i>tāli</i>	...
၄၁	ကျော့စတ္တသိသ	
41	<i>ekachattāli</i>	ONE
၄၂	နှော့စတ္တသိသ	
42	<i>dwachattāli</i>	TWO
	ဗာစတ္တသ	
...	<i>bāchattāli</i>	...
၄၃	တော့စတ္တသိသ	
43	<i>terhattāli</i>	THREE
၄၄	စာ့စတ္တသိသ	
44	<i>chaturhattāli</i>	FOUR
၄၅	ပညော့စတ္တသိသ	
45	<i>panyachattāli</i>	FIVE
	ပညော့တသိသ	
...	<i>panyachattāli</i>	...
၄၆	ဆော့စတ္တသိသ	
46	<i>chhachattāli</i>	SIX
၄၇	သတ္တော့စတ္တသိသ	
47	<i>sattachattāli</i>	SEVEN
၄၈	အဋ္ဌော့စတ္တသိသ	
48	<i>aṭṭachattāli</i>	EIGHT
၄၉	နဝတိတသိသ	
49	<i>navachattāli</i>	NINE
	ကျော့ပညာသ	
...	<i>ekunapanyāsa</i>	...
၅၀	ပညာသ	
50	<i>panyāsa</i>	FIFTY

၅၁	ကျော့ပညာသ	
51	<i>ekapanyāsa</i>	FIFTY ONE
၅၂	နှော့ပညာသ	
52	<i>dwepanyāsa</i>	TWO
၅၃	တော့ပညာသ	
53	<i>tepanyāsa</i>	THREE
၅၄	စာ့ပညာသ	
54	<i>chatupanyāsa</i>	FOUR
၅၅	ပညော့ပညာသ	
55	<i>panyachapanyāsa</i>	FIVE
၅၆	ဆော့ပညာသ	
56	<i>chhapanyāsa</i>	SIX
၅၇	သတ္တော့ပညာသ	
57	<i>sattupanyāsa</i>	SEVEN
၅၈	အဋ္ဌော့ပညာ	
58	<i>aṭṭhupanyāsa</i>	EIGHT
၅၉	နော့ပညာသ	
59	<i>nopanyāsa</i>	NINE
	ကျော့သဌိ	
...	<i>ekunisatthi</i>	...
၆၀	သဌိ	
60	<i>satthi</i>	SIXTY
၆၁	ကျော့သဌိ	
61	<i>ekasatthi</i>	ONE
၆၂	နှော့သဌိ	
62	<i>dwāsatthi</i>	TWO
၆၃	တော့သဌိ	
63	<i>tesatthi</i>	THREE
၆၄	စာ့သဌိ	
64	<i>chatusatthi</i>	FOUR
၆၅	ပညော့သဌိ	
65	<i>panyachasatthi</i>	FIVE
၆၆	ဆော့သဌိ	
66	<i>chhasatthi</i>	SIX
၆၇	သတ္တော့သဌိ	
67	<i>sattasatthi</i>	SEVEN

၆၈	အဋ္ဌာသဋ္ဌိ		၈၃	တေအသိတိ	
68	<i>aṭṭhasaṭṭhi</i>	SIXTY EIGHT	83	<i>teasāti</i>	EIGHTY THREE
၆၉	နဝသဋ္ဌိ		၈၄	စတုရသသိတိ	
69	<i>navasaṭṭhi</i>	NINE	84	<i>chaturāsaṭṭhi</i>	FOUR
	ဧကုနသတ္တတိ		၈၅	ပဉ္စာသသိတိ	
	<i>ekunasattati</i>	...	85	<i>pañcāśaṭṭhi</i>	FIVE
၇၀	သတ္တတိ		၈၆	ဆဋ္ဌာသသိတိ	
70	<i>sattati</i>	SEVENTY	86	<i>chhulāsaṭṭhi</i>	SIX
	သတ္တရိ		၈၇	သတ္တာသသိတိ	
...	<i>sattari</i>	...	87	<i>sattāsaṭṭhi</i>	SEVEN
၇၁	ဧကသတ္တတိ		၈၈	အဋ္ဌာသသိတိ	
71	<i>ekasattati</i>	ONE	88	<i>aṭṭhasāti</i>	EIGHT
၇၂	ဒွါသတ္တတိ		၈၉	ဧကုနာသသိတိ	
72	<i>dvāsaṭṭati</i>	TWO	89	<i>ekunāsaṭṭhi</i>	NINE
၇၃	တေသတ္တတိ		၉၀	နဝသိတိ	
73	<i>tesattati</i>	THREE	90	<i>navasāti</i>	NINETY
၇၄	စတုသတ္တတိ		၉၁	ဧကနဝသိတိ	
74	<i>chatusattati</i>	FOUR	91	<i>ekanaśaṭṭhi</i>	ONE
၇၅	ပဉ္စသတ္တတိ		၉၂	ဒွေနဝသိတိ	
75	<i>pañchasattati</i>	FIVE	92	<i>dvēnaśaṭṭhi</i>	TWO
၇၆	ဆသတ္တတိ		၉၃	တေနဝသိတိ	
76	<i>chhasattati</i>	SIX	93	<i>tenaśaṭṭhi</i>	THREE
၇၇	သတ္တသတ္တတိ		၉၄	စတုနဝသိတိ	
77	<i>sattasattati</i>	SEVEN	94	<i>chaturāśaṭṭhi</i>	FOUR
၇၈	အဋ္ဌာသတ္တတိ		၉၅	ပဉ္စနဝသိတိ	
78	<i>aṭṭhasattati</i>	EIGHT	95	<i>pañcāśaṭṭhi</i>	FIVE
၇၉	နဝသတ္တတိ		၉၆	ဆနဝသိတိ	
79	<i>navasattati</i>	NINE	96	<i>chhūnaśaṭṭhi</i>	SIX
...	ဧကုနာသသိတိ		၉၇	သတ္တနဝသိတိ	
...	<i>ekunaśaṭṭhi</i>	...	97	<i>sattanaśaṭṭhi</i>	SEVEN
၈၀	အသိတိ		၉၈	အဋ္ဌာနဝသိတိ	
80	<i>asāti</i>	EIGHTY	98	<i>aṭṭhanāśaṭṭhi</i>	EIGHT
၈၁	ဧကာသသိတိ		၉၉	နဝနဝသိတိ	
81	<i>ekāsaṭṭhi</i>	ONE	99	<i>navanāśaṭṭhi</i>	NINE
၈၂	ဒွါသိတိ			ဧကုနသတ	
82	<i>dvāsaṭṭhi</i>	TWO	...	<i>ekunasata</i>	...



၁၀၀ သတ်	၅၀၀ ပဉ္စသတ်
100 <i>satan</i> ONE HUNDRED	500 <i>panychasatan</i> FIVE HUND.
ငါးသတ်	၆၀၀ ဆသတ်
... <i>ekasatan</i> ...	600 <i>chhasatan</i> SIX ...
၂၀၀ ခွေသတ်	၇၀၀ သတ္တသတ်
200 <i>dwesatan</i> TWO ...	700 <i>sattasatan</i> SEVEN ...
၃၀၀ တေသတ်	၈၀၀ အဋ္ဌသတ်
300 <i>tesatan</i> THREE ...	800 <i>aṭhasatan</i> EIGHT ...
၄၀၀ စတုသတ်	၉၀၀ နဝသတ်
400 <i>chatusatan</i> FOUR ...	900 <i>navasatan</i> NINE ...

၁၀၀၀ ဒသသတ်	သဟသံ
1000 <i>dasasatan</i>	<i>sahasana</i> A THOUSAND
၁၀၀၀၀၀ သတသဟသံ	လက္ခံ
100000 <i>satasahasana</i>	<i>lakṣhaṇa</i> A LACK
၁၀၀၀၀၀၀၀ ကောဋိ	ကုဋေ
10000000 <i>koṭi</i>	<i>kuṭe</i> TEN MILLIONS

၁၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀ ပကောဋိ	
100000000000000000000 <i>pakoṭi</i>	A HUNDRED BILLIONS
၁၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀၀ ကောဋိပ္ပကောဋိ	
1000000000000000000000000 <i>koṭippakoṭi</i>	TEN TRILLIONS

နယုတ် ၄ နိနယုတ် ၅ အက္ခေါဘဏီ ၆ ဗိဇ္ဇ ၇ အဓ္မုတ် ၈  
နိရဗ္ဗံ ၉ အဟယံ ၁၀ အပပံ ၁၁ အဋ္ဌဋ္ဌံ ၁၂

သောကန္တကံ ၁၃ ဥပ္ပလံ ၁၄ ကုမုဒံ ၁၅ ပဒုမံ ၁၆ ဝုဏ္ဏ  
ရိကံ ၁၇ ကသာနံ ၁၈ မဟာကသာနံ ၁၉ အသင်္ချေယျံ ၂၀

The names given above designate numbers, that have multiples of seven ciphers after a unit, equal to the numbers set against the several names. Thus:

<i>nahutan</i> has a unit with 28;	<i>sokandhikan</i> has a unit with 91.
<i>ninnahutan</i> ... 35.	<i>vyapana</i> ... 98,
<i>akkhobhan</i> ... 42.	<i>kumudan</i> ... 105.
<i>bindu</i> ... 49.	<i>paduman</i> ... 112.
<i>ambutan</i> ... 56.	<i>punṭarika</i> ... 119.
<i>nirabpūdan</i> ... 63.	<i>kathāna</i> ... 126.
<i>akhaṇa</i> ... 70.	<i>mahākathāna</i> ... 133.
<i>apana</i> ... 77.	<i>asangkhyeyya</i> ... 140,
<i>aṭaṇa</i> ... 84,	i. e. "an innumerable number."

There is much diversity in writing the numerals between twenty and ninety. All the forms given above with a final *a* are often written with a final *n*, and always so in the nominative. Twenty is *viśa*, *viśan*, *viśatan*, and *viśati*. Thirty follows the same analogy, as *tīśa*, *tīśan*, *tīśatan*, *tīśati*, and *tīśati*. Forty is written *chattāśa*, *chattāśan*, *chuttāśa-san*, *chottāśa-san*, and *tāśa-śan*. And fourteen, besides the form given, is also written *choddasa*, and *chatudasa*. Sixty is sometimes written with *chha*, *chhaṭṭhi*, and the *v* in *nava*, nine, is occasionally changed to *o*, as *novīśati*, twenty nine, and *nopanyāśa*, fifty nine.

There is also a want of uniformity in writing some of the large numerals, as: *koṭippakoṭi*, and *koṭipakoṭi*; and *akkhobhani*, and *akhobhani-bhani*; *apapan*, *ababan*, and *apaban*; *nirappadan*, and *nirabpādan*; *aṭatan*, and *atatan*; *sokandhakan*, and *sogandhakan*; *uppalan*, and *upalan*; *kumūddan*, and *kumadan*; and *usang kheyyan-yan-yan*.

§ 161. The first five numerals are declined in § II3-117. Above five the numerals are of all genders, whatever may be the gender of the form in which they are declined. From FIVE to EIGHTEEN inclusive, they are declined like *panycha* FIVE, in the plural number, as given in § 115. All the numerals between eighteen and ninety nine are declined in the singular number only. *Ekānavīsati* NINETEEN is an example, (§ 118.) Kachchayano says from twenty to ninety inclusive they are of the feminine gender. One hundred and upwards are neuter, excepting those that have a final *i*, which are feminine. They are usually declined in the singular, like *ekumasata* in § 116, but they take occasionally plural terminations.

### Ordinal Numbers.

§ 162. Above four the Ordinals are formed from the Cardinals by affixing the particle *ma*, corresponding to the Sanskrit मः

ပဌမ	<i>paṭhama</i>	FIRST	ဒုတိယ	<i>dutiya</i>	SECOND
တတိယ	<i>tatiya</i>	THIRD	စတုတ္ထ	<i>chatutta</i>	FOURTH
ပဉ္စမ	<i>panychama</i>	FIFTH	ဆဌမ	<i>chhaṭṭhama</i>	SIXTH
သတ္တမ	<i>sattama</i>	SEVENTH	အဋ္ဌမ	<i>aṭṭhama</i>	EIGHTH
နဝမ	<i>navama</i>	NINTH	ဒဿမ	<i>dasama</i>	TENTH
एकादश	<i>ekādasama</i>	ELEVENTH	द्वादश	<i>dvalasama</i>	TWELVTH

## CHAPTER VI.

### DECLENSION OF PRONOUNS.

The Pali pronouns are nearly related to Sanskrit, and more remotely to the pronouns of all the Indo-European languages.

#### Personal Pronouns.

§ 163. The two first personal pronouns are treated together by Kachchayano, and he refers them to allied bases, to *ahma* I, and *tuhma* THOU. So the Greek *ego* and *su*, the Latin *ego* and *tu*, the English *I* and *Thou*, though apparently widely apart, are made from the same base. The declensions are given in § 120, 121, and show a striking resemblance to the Greek, but they contain redundant forms in *no* and *vo*, corresponding to the Latin *nos* and *vos*.

The Sanskrit has also *nah* and *vah*, but their usage differs from Pali. In Sanskrit they are used in three cases only, but in Pali they are used in five, being found in the nominative and the instrumentive in which they are never used in Sanskrit. It is noteworthy too that Kachchayano gives examples to illustrate their usage in these two cases, while he gives none for the other cases; as if he were pointing out a usage that might be questioned. Here the Pali, as in some other instances, is nearer the Latin than the Sanskrit is; but the ablative is wanting in Pali, though common in Latin. If formed regularly, it would be *nobhi* and *vobhi*, very like *nobis* and *vobis*.

§ 164. The Third Personal Pronoun is referred to the base *ta*. It is often used as a demonstrative, and occasionally as a definite article, but more like the Greek than the English, and the declension in § 122. exhibits a great resemblance, in form, to the Greek Article. A redundant form, out of the nominative case, is found in *nan*, which does not appear in Sanskrit; but the poetic *nin*, in Greek appears to be the same word.

§ 165. The word which Kachchayano refers to *bhuvanta*, used in respectful addresses, like "Your Lordship", may be regarded as an Honorific Second Personal Pronoun. It is declined like *bhugavá*, § 102. but is irregular in some of its cases as:

## MASCULINE.

	Singular.		Plural.
Nom.	ဘဝံ <i>bhavan</i>	ဘောဇ္ဇော <i>bhonto</i>	ဘောဇ္ဇော ဘောဇ္ဇော ဘဝဇ္ဇော <i>bhonte bhavanto</i>
Acc.	ဘဝန္တံ <i>bhavantan</i>		
Ins.	ဘဝတာ <i>bhavatā</i>		
D. G	ဘောတော <i>bhoto</i>		
Voc.	ဘဇ္ဇော <i>bhante</i>	ဘောတော <i>bhoto</i>	ဘောတိ <i>bhoti</i>

## FEMININE—Singular

It is most frequently met in the Pali books in the vocative, *bhante*, which though given by Kachchayano in the singular only, is used in both the singular and plural. It occurs six times in the short Asoka inscription found at Byrath, but was misunderstood by Prof. Wilson, who rendered it verbally.\* It is used by Asoka in addressing the Buddhist assembly precisely as it is used in the examination for the Buddhist Priesthood, where Spiegel renders it VENERABLES.

## Possessive Pronouns.

§ 166. The Possessive Pronouns have no independent bases of their own, but are made from the genitive cases of the personal pronouns, as:

မေဝစံ	<i>me vachanan</i>	"The word of me"; i. e. My word
မနိမေ	<i>manan mama</i>	"The mind of me"; i. e. My mind.
တေညုဂီ	<i>te nṇḍi</i>	"The relatives of thee"; i. e. Thy relatives.
တဝဝိတုနောဒါနိ	<i>tava pituno dānan</i>	"The gift of the father of thee"; i. e. Thy father.
ဓမ္မဗ္ဗဿ	<i>dhammanyachassa</i>	"And the law of him"; i. e. His law.
အမ္မာကံမံသံ	<i>ahmākan mansan</i>	"The flesh of us"; i. e. Our flesh
တုမ္မာကံဝနိ	<i>tumākan dhanan</i>	"The property of you"; i. e. Your property.

\*Journal Royal Asiatic Society: Vol. XVI, page 361.

### Reflexive Pronouns.

§ 167. The reflexive pronoun **SELF**, is made from *attá* အတ္တံ

which is declined like *puma* §101. Thus:

အတ္တောဗြဟ္မဏိယာဇေယျံ *attano brahmanīya nessāmi*

"For myself [and] the Brahminee I will lead away."

Sometimes it is made by the indeclinable *sayan* သယံ

स्वयं *svayam* in Sanskrit.

The reflexive possessive pronoun **OWN**, is made by *saka* သက

स्वक *svaka* in Sanskrit, as သကဘာဝော *sakabhāvena*

"By his own existance."

It is often made also by *attá* as:

အတ္တောပုတ္တကေဒိသကတ္ထံ *attano puttake dāse katvā*

"Making the children of himself slaves"; i. e. His own children.

### Demonstrative Pronouns.

§ 168. There are three demonstrative pronouns whose declensions are given in § 123-125.

*Eta* is formed from the third personal pronoun by prefixing *e*. Max Müller says the corresponding Sanskrit pronoun signifies "This (very near)". In the books it is often used in a manner to justify such a definition in Pali, but again it is frequently used in precisely the same connection that the other demonstratives are, and in the Burmese translations it is constantly rendered by တေ *tho* THAT.

Kachchayano gives *ima* as the base of another demonstrative, which in Sanskrit is referred to *idam*. It is in very general use for *this*.

The third demonstrative has *amu* for its base, but in Sanskrit it is referred to *adas*. Clough defines it *this*, and Max Müller says of the Sanskrit word "*That* (mediate)." In the Burmese translations it is uniformly rendered by *eemee*, "Such a person as has been mentioned."

The third personal pronoun is also in frequent use as a demonstrative, *that* or *this*; more often *that*.

The forms of *etad* and *idam* on the base *ena* in Sanskrit, are not found in Pali.

**Relative Pronoun.**

§ 169. The relative pronoun *ya*, WHO, or WHICH, is declined like the third personal pronoun, by rejecting *t* and inserting *y*, (§126), much as the relative in Greek is made from the article by rejecting *t*.

The relative is often repeated in the signification of WHOEVER WHATEVER, as :

ယောသုယောသုဌာနေသု *yesu yesu thānesu*

"In what, what place,"; i. e. In whatever place.

**Interrogative Pronoun.**

§ 170. The interrogative pronoun *kin*, WHO? WHICH? WHAT? is declined, excepting in the nominative singular neuter, like the relative, substituting *k* for *y*: (§127.)

The interrogative WHICH? or WHAT? is sometimes made by adding the comparative affix *tara*, or *tama* to the base *ka*, as :

ကတရ	ကတမ	ကတရကတမ
<i>katara</i>	<i>katama</i>	<i>katara katama</i>
WHICH?	WHICH?	WHICH?

In Sanskrit *katara* signifies "Which of two?" and Clough gives the same definition ; but this is not the exclusive usage in Pali, as :

ကွကတရတ္ထိံသုတ္တေ *kwa katarasmin sutte* "Where? In which, or what rule?" where the rules are numerous.

**Indefinite Pronouns.**

§ 171. By adding the particle *chi* to the interrogative *kin*, the indefinite pronoun ANY ONE, or SOME ONE is formed, as:

ကောဗိဟိနုပ္ပရိသော *kochihinapūriso* "Any, or some outcast."

The relative *ya* is sometimes prefixed to the above in the same signification, as:

ယေနကေနဗိတောနနဟတာ *yena kena chi tena nahatā*

"Have they been taken away by any one, or some one?"

Occasionally it signifies EVERY, as:

ဣဿင်္ဂိဗ္ဗိအတ္ထိ *idha yan kinychi atthi*

"There is any thing, i. e. every thing, in this place."

ဣတရ *itara* အည *anya* အညမညံ *anyamanyan*

EITHER, OTHER, any ANOTHER, anyamanyan, EACH OTHER, are a few other indefinite pronouns.

## CHAPTER VII.

### VERBS.

The Pali verb is nearly allied to the Sanskrit, but has fewer forms, and is characterized by greater simplicity.

#### Voice.

§ 172. The Pali has distinct forms for two voices, like the Greek, and like the Greek too, it expresses three voices by these two sets of forms.

The Pali names of the voices express distinctly the signification of each. The first is;

ပရဿပဒါနိ *parassa padāni*

From *parassa*, the genitive or dative case of *para* ANOTHER; and *padāni*, the plural of *pada* A WORD: i. e. "Words to, or for another."—Transitive Verbs, or the Active Voice. The other is;

အတ္တနာပဒါနိ *attanopadāni*

From *attano* the genitive, or dative case of *attā* SELF, and *pada*, as before; i. e. "Words for SELF—Intransitives, and the Middle, and Passive Voices. The Passive however is distinguished by taking *y* before the terminations in the conjugational tenses.

This is the theory of the Voices, but in practice the Middle form may often have a transitive signification, like deponents in Latin; so that active verbs may be considered as conjugated in both forms; the passive however in the *Attanopadāni* only, and then distinguished, in part, by the characteristic *y*.

#### Mood.

§ 173. Pali verbs have four moods, the indicative, the optative, the conditional, the imperative, and the infinitive. The benedictive and subjunctive moods do not exist in Pali.

The conditional is used to express that section of the optative, in other languages, in which the act has not been performed through some difficulty being in the way. It supplies the place of the subjunctive, in the clause with *if*, with which it is introduced, as:

ဘော စေ ဇက် ဟာနိ အလဘိဿာ အဂ္ဂိဿာ

so che khaṇa yānaṇ alabhissā agacchissā

"If he had had a means of conveyance, he would have gone."

### Tense.

§ 174. There are five tenses in Pali, the present, the perfect, the imperfect, the aorist, and the future. One less than the Sanskrit which has two futures. The three preterites correspond to the perfect, imperfect, and aorist of Greek verbs. Like Greek, the perfect reduplicates the first syllable, and the imperfect and aorist take a augment. These three tenses Kachchayano calls:

ပရောက္ခာ

*parokkhá*

ဟိယတ္တနိ

*hiyyattaní*

အတ္တတနိ

*ajjataní*

Kachchayano says that *Parokkha* denotes past time undistinguished, indefinite. The same tense in Sanskrit with the corresponding name, *paroksha*, is denominated by Yates the perfect, and defines it "What was done at a very remote period." Benfey also calls it the perfect; Williams, the second preterite, and says it has reference to an event done and past at some definite period." Max Müller writes of it: "The reduplicated perfect denotes something absolutely past."

*Hiyyattaní* is the Pali name of the imperfect tense. It is defined as a definite past, and "denotes time past before any portion of the current day," according to Clough and Yates; but "time recently past before yesterday," according to Alwis.

The aorist, *ajjataní*, is defined by Kachchayano as time past which is "near." Alwis says it is "the preterite of to-day," and quotes native authority to show that it commences at from three to five o'clock in the morning. These nice distinctions of the Grammarians do not appear in practice. What Williams writes of the Sanskrit is equally true of the Pali; "The three preterites are used without much distinction."

### Number.

§ 175. The Pali verbs have the same numbers as the nouns, singular and plural, lacking the Sanskrit and Greek dual.

### Person.

§ 176. There are three persons, first, second, and third; but Kachchayano enumerates them in reverse order, and calls the third the first, the second person the middle, and the first person the principal, or highest.

In modern Greek grammars it is common to precede the paradigms with the terminations of the various moods and tenses, but this is precisely the mode of teaching grammar which existed anterior to all European grammars.



**Terminations of Verbs.**

§ 177. Kachchayano gives the following terminations for the voices, moods, tenses, numbers, and persons of all verbs.

**Active Voice—*Parassa padáni.*****INDICATIVE MOOD.****PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	မိ	သိ	တိ
Sin.	<i>mi</i>	<i>si</i>	<i>ti</i>
	မာ	ထာ	အာ
Plu.	<i>ma</i>	<i>tha</i>	<i>anti</i>

**PERFECT TENSE.**

	အ	ဇ	အ
Sin.	<i>a</i>	<i>e</i>	<i>a</i>
	ဟ	တ	တိ
Plu.	<i>hma</i>	<i>ttha</i>	<i>u</i>

**IMPERFECT TENSE.**

	အ	ဝ	အာ
Sin.	<i>a</i>	<i>o</i>	<i>á</i>
	ဟ	တ	တိ
Plu.	<i>hma</i>	<i>ttha</i>	<i>u</i>

**AORIST.**

	အိ	ဝ	အိ
Sin.	<i>i</i>	<i>o</i>	<i>i</i>
	ဟ	တ	တိ
Plu.	<i>hma</i>	<i>ttha</i>	<i>un</i>

**FUTURE TENSE.**

	သမိ	သသိ	သတိ
Sin.	<i>ssámi</i>	<i>ssasi</i>	<i>ssati</i>
	သမာ	သထာ	သတိ
Plu.	<i>ssáma</i>	<i>ssattha</i>	<i>ssanti</i>

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	လေ့ာ်မိ	လေ့ာ်သိ	လေ့ာ်
Sin.	<i>eyyámi</i>	<i>eyyási</i>	<i>eyyá</i>
	လေ့ာ်မ	လေ့ာ်ထ	လေ့ာ်
Plu.	<i>eyyáma</i>	<i>eyyátha</i>	<i>eyyáun</i>

## CONDITIONAL MOOD.

	သံ	သော	သာ
Sin.	<i>ssan</i>	<i>ssə</i>	<i>ssá</i>
	သာမှာ	သောထ	သံသု
Plu.	<i>ssáhma</i>	<i>ssatha</i>	<i>ssatun</i>

## IMPERATIVE MOOD.

	မိ	သိ	တု
Sin.	<i>mi</i>	<i>hi</i>	<i>tu</i>
	မ	ထ	အန္တု
Plu.	<i>ma</i>	<i>tha</i>	<i>antu</i>

## INFINITIVE MOOD.

တုံ

*tun*

## REMARKS.

The principal letter in all the first persons plural is *m*, and so it is in Greek.

The principal letter in all the second persons plural is *t*, or *s* pronounced *th* in Burmah, precisely as it is in Greek.

The future tense is made from the present by introducing *ss* before each termination, and this is the way it is formed in Greek, excepting that one *s* is inserted instead of two.

The optative, or potential, mood is characterized by taking *e*, or *eyy* before the terminations throughout, and the Greek optative is formed in a similar manner by taking the connecting vowel *i*.

And the terminations are all the same as the present tense of the indicative, excepting the third person plural, which has a final *n*, and a like exception is found in Greek.

**Middle and Passive Voice—*Attanopadāni*.**  
INDICATIVE MOOD.

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	င	သေ	တေ
Sin.	<i>e</i>	<i>se</i>	<i>te</i>
	မေ	မေ	အေ
Plu.	<i>hme</i>	<i>hve</i>	<i>ante</i>

## PERFECT TENSE.

	ဆို	တို	တို
Sin.	<i>i</i>	<i>ttho</i>	<i>ttha</i>
	မေ	မေ	ရေ
Plu.	<i>hme</i>	<i>hvo</i>	<i>re</i>

## IMPERFECT TENSE.

	ဆို ဆို	သေ	တေ
Sin.	<i>i or in</i>	<i>se</i>	<i>ttha</i>
	မှသေ	မှ	တို
Plu.	<i>hmase</i>	<i>hvan</i>	<i>tthun</i>

## AORIST.

	အ	သေ	အ
Sin.	<i>a</i>	<i>se</i>	<i>á</i>
	မှ	မှ	တို
Plu.	<i>hme</i>	<i>hvan</i>	<i>ú</i>

## FUTURE TENSE.

	သိ	သိသေ	သိတေ
Sin.	<i>ssun</i>	<i>ssáse</i>	<i>ssate</i>
	သိမှ	သိမှ	သိအေ
Plu.	<i>ssáhme</i>	<i>ssuhve</i>	<i>ssante</i>

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ဇေယျံ	ဇေဏာ	ဇေ
Sin.	<i>eyyan</i>	<i>etho</i>	<i>etha</i>
	ဇေယျာမ္မ	ဇေယျာဂြို	ဇရံ
Plu.	<i>eyyahme</i>	<i>eyyáhvō</i>	<i>eran</i>

## CONDITIONAL MOOD.

	သမ်	သာသေ	သာထ
Sin.	<i>ssan</i>	<i>ssase</i>	<i>ssatha</i>
	သာမ္မာသေ	သာမ္မ	သမ်သု
Plu.	<i>ssáhmase</i>	<i>ssáhvē</i>	<i>ssinsu</i>

## IMPERATIVE MOOD.

	ဇေ	သလ သု	တံ
Sin.	<i>e</i>	<i>ssu</i> or <i>su</i>	<i>tan</i>
	အာမ္မာသေ	ဂြော	အန္တိ
Plu.	<i>áhmase</i>	<i>h'vō</i>	<i>antan</i>

## REMARKS.

The first person singular of the imperfect tense is *i* in all the copies of of Kachchayano to which I can refer, but it is *in* in both Clough and Alwis. So the third person singular is *ta* in the books in Burmah, but *ttha* in Clough and Alwis. Since in both instances it is more probable that a letter has been dropped by careless transcribers, than that one has been added, the Singalese books are probably correct, but the books in Burmah agree with Sanskrit.

In the second person plural of the optative, the *a* is long, as: *eyyáhvō*, but it is short in Clough and Alwis. The same person in the imperative varies between *ss* and *s*.

Many of these middle and passive terminations closely resemble those of Greek verbs in *mi*. Take for instance the present tense :

	Pa.	Gr.	Pa.	Gr.	Pa.	Gr.
Sin.	<i>e</i>	MAI	<i>se</i>	SAI	<i>te</i>	TAI
Plu.	<i>hme</i>	METHA	<i>hve</i>	STHE	<i>ante</i>	ANTAI

In general, though there are many points of difference, all the terminations are nearly allied to the Sanskrit, and many are identical.

**Paradigm.**

§178. The following is an example of a Pali verb united to the preceding terminations.

*Pacha* to COOK; Germ. BACKEN, to BAKE.

**Active Voice.**—*Parassapadāni*.

**INDICATIVE MOOD.****PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	ပဝါဒိ	ပဝသိ	ပဝတိ
Sin.	<i>pachāmi</i>	<i>pachasi</i>	<i>pachati</i>
	ပဝါမ	ပဝထ	ပဝန္တိ
Plu.	<i>pachāma</i>	<i>pachatha</i>	<i>pachunti</i>

**PERFECT TENSE.**

	ပပဝ	ပပဝေ	ပပဝ
Sin.	<i>papacha</i>	<i>papache</i>	<i>papacha</i>
	ပပဝိမ္မ	ပပဝိတ္ထ	ပပဝ
Plu.	<i>papachihma</i>	<i>papachittha</i>	<i>papachu</i>

**IMPERFECT TENSE.**

	အပဝ	အပဝေါ	အပဝာ
Sin.	<i>apacha</i>	<i>apacho</i>	<i>apachā</i>
	အပဝမ္မာ	အပဝတ္ထ	အပဝ
Plu.	<i>apachahmā</i>	<i>apachattha</i>	<i>apachu</i>

**AORIST.**

	အပဝိ	အပဝေ	အပဝိ
Sin.	<i>apachi</i>	<i>apacho</i>	<i>apachi</i>
	အပဝမ္မာ	အပဝတ္ထ	အပဝ
Plu.	<i>apachahmā</i>	<i>apachattha</i>	<i>apachun</i>

**FUTURE TENSE.**

	ပဝိဿာမိ	ပဝိဿသိ	ပဝိဿတိ
Sin.	<i>pachissāmi</i>	<i>pachissasi</i>	<i>pachissati</i>
	ပဝိဿာမ	ပဝိဿာ	ပဝိဿန္တိ
Plu.	<i>pachissama</i>	<i>pachissatha</i>	<i>pachissanti</i>

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
Sin.	ပစေချိမိ <i>pacheyyámi</i>	ပဒေချိသိ <i>pacheyyási</i>	ပစေချ <i>pacheyya</i>
Plu.	ပစေချိမ <i>pacheyyáma</i>	ပစေချိထ <i>pacheyyátha</i>	ပစေချါ <i>pacheyyun</i>

## CONDITIONAL MOOD.

Sin.	အပပိသံ <i>apachissan</i>	အပပိဿ <i>apachisse</i>	အပပိဿာ <i>apachissá</i>
Plu.	အပပိဿာမ္မာ <i>apachissahmá</i>	အပပိဿာထ <i>apachissatha</i>	အပပိသံသု <i>apachissansu</i>

## IMPERATIVE MOOD.

Sin.	ပစာမိ <i>pachámi</i>	ပစာဟိ <i>pachahi</i>	ပစတု <i>pachatu</i>
Plu.	ပစာမ <i>pacháma</i>	ပစထ <i>pachatha</i>	ပစန္တု <i>pachantu</i>

## INFINITIVE MOOD.

ပစိတုံ  
*pachitun*

## PARTICIPLES.

## PRESENT PARTICIPLE

Mas.	Fem.	Neut.
ပစံ <i>pachan</i>	ပစန္တိ <i>pachantí</i>	ပစန္တံ <i>pachantan</i>

## PAST PARTICIPLE.

ပစတတိ <i>pachatavá</i>	ပစတတိ <i>pachatavatí</i>	ပစတဝံ <i>pachatavan</i>
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## FUTURE PARTICIPLE.

ပပိသံ <i>pachissan</i>	ပပိဿန္တိ <i>pachissantí</i>	ပပိဿန္တံ <i>pachissantan</i>
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## CONTINUATIVE PARTICIPLE.

ပစိတွာ <i>pachitwá,</i>	or	ပစိတွာန <i>pachitwána,</i>	or	ပစိတုန <i>pachituna</i>
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**Passive Voice.**

The passive voice is formed by adding the terminations of the *Atianopaddāni* to the root. In the present and imperfect tenses, and the optative, and imperative moods, *y* is prefixed to the terminations, but the *y* is often assimilated to the last consonant of the base; as in this example, where it is permuted to *ch*.

**INDICATIVE MOOD.****PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	ပဇ္ဇေ	ပဇ္ဇသ	ပဇ္ဇတ
Sin.	<i>pachche</i>	<i>pachchase</i>	<i>pachchte</i>
	ပဇ္ဇာယ	ပဇ္ဇာ၌	ပဇ္ဇာနိ
Plu.	<i>pachchahne</i>	<i>pachchahve</i>	<i>pachchante</i>

**PERFECT TENSE.**

	ပပိ	ပပိတ္ထာ	ပပိတ္တ
Sin.	<i>papachi</i>	<i>papachittho</i>	<i>papachatttha</i>
	ပပိဿ	ပပိဿာ	ပပိဿေ
Plu.	<i>papachihne</i>	<i>papachihvo</i>	<i>papachihre</i>

**IMPERFECT TENSE.**

	အပဇ္ဇိ—စိ	အပဇ္ဇသ	အပဇ္ဇတ္တ
Sin.	<i>apachchi—chchin</i>	<i>apachchase</i>	<i>apachchatttha</i>
	အပဇ္ဇိဿ	အပဇ္ဇိဿာ	အပဇ္ဇိဿေ
Plu.	<i>apachchahne</i>	<i>apachchahve</i>	<i>apachchattthun</i>

**AORIST.**

	အပဇ	အပဇိသ	အပဇတ
Sin.	<i>apachu</i>	<i>apachise</i>	<i>apachá</i>
	အပဇိဿ	အပဇိဿာ	အပဇိဿေ
Plu.	<i>apachihne</i>	<i>apachihve</i>	<i>apachu</i>

**FUTURE TENSE.**

	ပဇိဿိ	ပဇိဿသ	ပဇိဿတ
Sin.	<i>pachissan</i>	<i>pachissase</i>	<i>pachissate</i>
	ပဇိဿာယ	ပဇိဿာ၌	ပဇိဿာနိ
Plu.	<i>pachissahne</i>	<i>pachissahve</i>	<i>pachissante</i>

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ပဉ္စယျံ	ပဉ္စေတာ	ပဉ္စေထ
Sin.	<i>pachcheyyan</i>	<i>pachchetho</i>	<i>pachchetha</i>
	ပဉ္စယျာဌေ	ပဉ္စယျာဌော	ပဉ္စေရံ
Plu.	<i>pachcheyyahme</i>	<i>pachcheyyáhvo</i>	<i>pachcheran</i>

## CONDITIONAL MOOD.

	အပဗိဿံ	အပဗိဿာဓေ	အပဗိဿာထ
Sin.	<i>upachissan</i>	<i>apachissase</i>	<i>apachissatha</i>
	အပဗိဿာဌာဓေ	အပဗိဿာဌ	အပဗိဿိသု
Plu.	<i>apachissáhmase</i>	<i>apachissahve</i>	<i>apachissinsu</i>

## IMPERATIVE MOOD.

	ပဉ္စေ	ပဉ္စသု	ပဉ္စတံ
Sin.	<i>pachche</i>	<i>pachchasu</i>	<i>pachchatan</i>
	ပဉ္စိဌာဓေ	ပဉ္စိဌာ	ပဉ္စိန္တံ
Plu.	<i>pachcháhmase</i>	<i>pachchahvo</i>	<i>pachchantun</i>

## INFINITIVE MOOD.

ပဉ္စိတုံ

*pachitun*

## PARTICIPLES.

## PRESENT PARTICIPLE.

Mas.	Fem.	Neut.
ပဉ္စမာနော	ပဉ္စမာနာ	ပဉ္စမာနံ
<i>pachamáno</i>	<i>pachamáná</i>	<i>pachamánan</i>

## PAST PARTICIPLE.

ပဉ္စိတာ	ပဉ္စိတာ	ပဉ္စိတံ
<i>pachito</i>	<i>pachitá</i>	<i>pachitan</i>

## FUTURE PARTICIPLE.

ပဉ္စိတဗ္ဗာ	ပဉ္စိတဗ္ဗာ	ပဉ္စိတဗ္ဗံ
<i>pachitabba</i>	<i>pachitabbá</i>	<i>pachitabbun</i>



### MUTATIONS OF Y.

§ 179. The following examples illustrate the permutations of *y*, when used to characterize the passive voice :

သက	သကတေ	ဝစ	ဝစတေ
<i>saka</i> to BE ABLE	<i>sakkate</i> IS ABLE.	<i>vacha</i> to SPEAK,	<i>vuchate</i>
			IS SPOKEN.

**မဒ**            **မာ**    **မဇ္ဈိကော**  
*mada or maja* to SQUEEZE IN THE HAND, *majjate* IS SQUEEZED.

ဗုဒ္ဓ                      ဗုဒ္ဓါ                      ဗုဒ္ဓဟေ                      ဗုဒ္ဓိဟေ  
*budha* or *bujha*    to know,    *buddhate*    *bujjhate*    IS KNOWN.

ဝဗ္ဗ . ဝုဒ္ဓတေ                  မာနိ      မညတေ  
vuddha to INCREASE, vuddate IS INCREASED.    hana to KILL, hanyate  
IS KILLED.

လာဘ်                  လက္ခဏာ                  ဓမ္မ                  ဓမ္မစတော

*labha* to OBTAIN, *labbhate* IS OBTAINED. *dhamma* to DISCIPLINE *dhammate*

IS DISCIPLINED.

ကရ            ကယျာတေ            ဖလ            ဖလ္လတေ  
*kara* to DO, *kayyate* IS DONE.    *phala* to FINISH, *phallate* IS FINISHED.

ဒိဝ                      ဒိပ္ပတေ                      ဒိသ                      ဒိဿတေ  
*diva* to PLAY, *dibpate* IS PLAYED. *disa* to SEE, *dissate* IS SEEN.

In Sanskrit the *y* is not changed to the preceeding consonant but, in instances like these, is united to it, as: *divyate* दीव्यते for *dibpate* above. Nor is usage uniform in Pali, *dhamyate* ढम्यते occurs as well as *dhammate*, and in many instances the *y* stands as an independant syllable, as:

ကရိယတေ	ကစ္စိယတေ
<i>kariyate</i> IS DONE.	<i>gachchhiyate</i> IS GONE.

§ 180. The *a* or *á* of certain roots is changed to *i* before the *y* of the passive, as:

**ॐ**                      **ॐ**                      **ॐ**                      **ॐ**  
*dā* to GIVE,    *dīyati* IS GIVEN.    *dhā* to HOLD    *dhīyati* IS HOLDEN.

၎်                      ၎်ယတိ                      ခါ                      ခိယတိ  
*thá* to PLACE, *tháyati* IS PLACED.    *má* to LOVE, *míyati* IS LOVED.

ഹി                      ഹിയാതി                      പീ                      പീയാതി  
*há* to ABANDON, *háyati* IS ABANDONED. *pá* to DRINK, *páyati* IS DRUNK  
 മൗ                      മൗഹിയാതി                      മാ                      മാഹിയാതി  
*má* to WORSHIP, *maháyati* IS WORSHIPED. *matha* to NOURISH, *matha-*  
*yati* IS NOURISHED.

§ 181. *Yaja* to WORSHIP, is changed in the passive to *ija*, as:

യാ                      ജ്ജാതേ                      *yaja* to WORSHIP, *ijjate* IS WORSHIPED.

§ 182. Sometimes the passive voice has an active signification, like deponents in Latin, as:

ഘോരേ                      അധാരേ                      *manyate* KNOWS. *jáyate* PRODUCES.

§ 183. Occasionally the active terminations are attached to passive bases in the signification of the passive, as:

വ്യക്തേ                      വ്യക്തേ                      *vuchhati* IS SPOKEN. *labbhati* IS OBTAINED.  
 നാഭിയാതി                      പഠിയാതി                      *kariyati* IS DONE. *pachchate* IS COOKED.  
 വല്ലഭാഭി                      വല്ലഭാഭി                      *sajjanena buddho mýati*.  
 "Buddha is beloved by good men."

Alwis renders *mýati* by IS MEASURED, as if from the root **मा** *má*, but it is constantly used in the Pali books, as above, like **मिद**, *mít*, defined in Wilson's Sanskrit Dictionary, "To have affection or regard for."

ഘോരേ                      ഘോരേ                      *mayá pápan háyate*  
 "Sin is abandoned by me."

*Háyate*, is translated by Alwis, "Is reduced", but the Pali usage is as if the word were identical with the Sanskrit root **हा**

§ 184. On adding the characteristic *y* of the passive, *v* in

വ                      വ                      വ  
*vacha* to SPEAK, *vasa* to DWELL, *vaha* to FLOW, to ARRIVE, is sometimes changed to *vu*, as:

വ്യക്തേ                      വൃത്തേ                      *vuchchate* IS SAID, *vussati* IS DWELLING, OR RESIDING.

§ 185. The letter *h* when a final radical, is sometimes written after *y* in combination; and in *vaha* is changed to *l*, as:

വ്യക്തേ                      വ്യക്തേ                      *vuyhati*, or *vulhati*, IS FLOWING, IS CONVEYED.

## Conjugation.

§186. In Greek there are several conjugations of verbs, owing to various additions being made to the root in some of its moods and tenses. Thus the root *lab* inserts *n* before the last consonant of the verb, and becomes *lambano* to TAKE; and *zo* adds *nu*, forming *zonnumi* to GIRD.

In a precisely similar manner, sometimes by the same increments, several conjugations are formed in Pali. These changes of conjugation are confined, with one exception, to the present and imperfect tenses, and the optative, and imperative moods, called conjugational tenses. Kachchayano enumerates eight conjugations. In Sanskrit there are ten.

## REGULAR VERBS.

§ 187. The first conjugation is characterized by the root taking a final *a*. If the root ends in *u*, the *u* is changed to *v*; if in *i*, the *i* is changed to *y*, as:

ဘူ                      ဘဝတိ                      ဇိ                      ဇိယတိ

*bhū* to BE,    *bhavati* HE IS;    *ji* to CONQUER *jiyati*, HE CONQUERS.

*Pacha* conjugated above belongs to this conjugation, and all the verbs of the first, second, third, and sixth conjugations in Sanskrit, appear to be embraced in this first one in Pali.

In the Sanskrit, "If a root be of the 1st conjugation, the rule for the formation of the the base in the conjugational tenses is, that the Guna be substituted for the vowel of the root throughout every person of every tense. Thus from *budh* "to know," is formed the base *bodh*." No such rule is given by Kachchayano, but in point of fact some verbs follow the rule, and some do not. The *u* in the example above is not changed into *o*, but remains unchanged in Pali. See § 179, where this word occurs. Other examples are

ယူ                      ယူဇ္ဇတေ                      ကူ                      ကူဗျတေ

*yūja* to JOIN, *yūjjate* IS JOINED.    *kūja* to BE ANGRY, *kūjjhate*

မဒ                      မဒတိ    IS ANGRY.

*muda* to ENJOY, *mudati* HE ENJOYS.    Following the rule are

ဂူ                      ဂေါပတိ                      ရူ                      ရောစတေ

*gupa* to GUARD. *gopati* HE GUARDS, *rucha* to SHINE, *rochati* IT SHINES

သု                      သောစတေ                      တိ                      တောဒတိ

*susha* to REGRET, *sochate* HE REGRETS.    *tija* to SHINE, *tejate* IT SHINES,

This substitution of *o* for *u*, and *e* for *i* has its parallel in Greek, where "The present and imperfect exhibit the root in its most protracted form," which is as true of Pali as of Greek.

This change of vowels is called in Pali *vuddhi*, but it is not necessary to use the term. It is the more inexpedient because it is the same word as the Sanskrit *vriddha*, which designates a different change of vowels, this being called in Sanskrit *guna*. Its use therefore would lead to confusion.

§ 188. Kachchayano's third conjugation, corresponding to the fourth in Sanskrit, ought to follow immediately on the first, for it is characterized by adding *y* to the root like the passive, so that the active is merely the passive base with the active terminations, while the passive is subjected to no change. No new element is introduced, and it is merely a combination of the passive of the first conjugation, which with this may be regarded as the regular verb.

These two combined conjugations probable contain more than four fifths of all the Pali verbs, and the student who has mastered the easy paradigm given, can understand at sight four fifths of the verbal forms he will meet in his reading, and the remaining fifth, belonging to other conjugations, may be properly regarded as irregular verbs.

Still it is useful to retain the arrangement of Kachchayano especially for readers in Burmah, who may wish to refer to the original work, and because the classification resembles that of the Sanskrit native grammarians, which has been followed, with more or less modifications, by all writers on Sanskrit grammar.

Kachchayano names each conjugation after the example he uses to illustrate it. Thus:

- |                                    |     |  |     |
|------------------------------------|-----|--|-----|
| ဘဝါဒိ                              | ဘု  | ရူဓာဒိ                                     | ရူဝ |
| 1. BHAVÁDI, from <i>bú</i> to BE.  |     | 2. RUDHÁDI, from <i>rudha</i> to RESTRAIN. |     |
| ဒိဝါဒိ                             | ဒိဝ | သ္မာဒိ                                     | သု  |
| 3. DIVÁDI, .. <i>diva</i> to PLAY. |     | 4. SWÁDI, ... <i>su</i> to HEAR.           |     |
| ကိယာဒိ                             | ကိ  | ဂဟာဒိ                                      | ဂဟ  |
| 5. KIYÁDI, ... <i>ki</i> to BUY.   |     | 6. GAHÁDI, ... <i>gaha</i> to TAKE.        |     |
| တနာဒိ                              | တန  | စုရဝါဒိ                                    | စုရ |
| 7. TANÁDI ... <i>tana</i> EXTEND   |     | 8. CHURAVÁDI ... <i>chura</i> to STEAL.    |     |

SECOND CONJUGATION.

§ 189. The second conjugation corresponds with the seventh in Sanskrit, and is characterized by the insertion of the *anuswara*, *an*, before the last consonant of the root, like *math* in Greek, that inserts *n* and becomes *manthanó* “to learn.” The following is an example of this conjugation, in the active voice.

*Chhida* to CUT, SUNDER; Latin; SCID, SCINDO, to CUT.

**Active Voice.**

INDICATIVE MOOD.

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဆိန္ဒါမိ	ဆိန္ဒါသိ	ဆိန္ဒါတိ
Sin.	<i>chhindámi</i>	<i>chhindasi</i>	<i>chhindati</i>
	ဆိန္ဒါမ	ဆိ “ ဝ	ဆိ “ န္တ
Plu.	<i>chhindáma</i>	<i>chhindatha</i>	<i>chhindante</i>

IMPERFECT TENSE.

	အဆိန္ဒ	အဆိန္ဒါ	အဆိန္ဒါ
Sin.	<i>achhinda</i>	<i>achhindo</i>	<i>achhindá</i>
	အဆိ “ ဟ	အဆိန္ဒတ္တ	အဆိန္ဒု
Plu.	<i>achhindahmá</i>	<i>achhindattha</i>	<i>achhindu</i>

OPTATIVE MOOD.

	ဆိန္ဒေယျာမိ	ဆိန္ဒေယျာသိ	ဆိန္ဒေယျ
Sin.	<i>chhindeyyámi</i>	<i>chhindeyyási</i>	<i>chhindeyya</i>
	ဆိန္ဒေယျာမ	ဆိ “ ယျာမ	ဆိန္ဒေယျါ
Plu.	<i>chhindeyyáma</i>	<i>chhindeyyátha</i>	<i>chhindeyyun</i>

IMPERATIVE MOOD.

	ဆိန္ဒါမိ	ဆိန္ဒါဟိ	ဆိန္ဒါတု
Sin.	<i>chhindámi</i>	<i>chhindahi</i>	<i>chhindatu</i>
	ဆိ “ မ	ဆိ “ ဝ	ဆိန္ဒါ
Plu.	<i>chhindáma</i>	<i>chhindatha</i>	<i>chhindu</i>

§ 190. The final radical may take either *a*, *i*, *í*, *e*, or *o*, as :

ရန္တိ ရန္တိံ ရန္တိံ ရန္တိံ ရန္တိံ

*rundhati, rundhiti, rundhíti, rundheti, or rundhoti, OBSTRUCTS.*

§ 191. The *n* before the last consonant is subjected to the regular permutations given in § 83. Thus :

ဘဇာ                      ဘဉ္ဇတိ                      သုဘ                      သုဉ္ဇတိ

*bhaja* to ENJOY, *bhanyjati* ENJOYS. *sabha* to GORE, *sumbhoti* GORES.

§ 192. The passive is made by adding *y* to the root, and the terminations of the *Attano padāni*, as:

ရုံဉ္ဇယတေ                      *rundhayate*, HE OBSTRUCTS, OR RESTRAINS.

### THIRD CONJUGATION.

§ 193. As has been noted in § 188. the third conjugation is characterized by inserting *y* between the root and the terminations, as:

*Diva* to SPORT, to GO; Greek *THE* to RUN.

### Active Voice. INDICATIVE MOOD.

#### PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဒိပ္ပါမိ	ဒိပ္ပသိ	ဒိပ္ပတိ
Sin.	<i>dippāmi</i>	<i>dippasi</i>	<i>dippati</i>
	ဒိပ္ပါမ	ဒိပ္ပတေ	ဒိပ္ပန္တိ
Plu.	<i>dippāma</i>	<i>dippatha</i>	<i>dippanti</i>

#### IMPERFECT TENSE.

	အဒိပ္ပ	အဒိပ္ပေါ	အဒိပ္ပာ
Sin.	<i>adippa</i>	<i>adippo</i>	<i>adippā</i>
	အဒိပ္ပဌာ	အဒိပ္ပတ္ထ	အဒိပ္ပု
Plu.	<i>adippahmā</i>	<i>adippattha</i>	<i>adippu</i>

#### OPTATIVE MOOD.

	ဒိပ္ပေယျာမိ	ဒိပ္ပေယျာသိ	ဒိပ္ပေယျာ
Sin.	<i>dippeyyāmi</i>	<i>dippeyyāsi</i>	<i>dippeyya</i>
	ဒိပ္ပေယျာမ	ဒိပ္ပေယျာတေ	ဒိပ္ပေယျာ
Plu.	<i>dippeyyāma</i>	<i>dippeyyātha</i>	<i>dippeyyun</i>

#### IMPERATIVE MOOD.

	ဒိပ္ပါမိ	ဒိပ္ပဟိ	ဒိပ္ပတု
Sin.	<i>dippāmi</i>	<i>dippahi</i>	<i>dippatu</i>
	ဒိပ္ပါမ	ဒိပ္ပာ	ဒိပ္ပန္တု
plu.	<i>dippāma</i>	<i>dippatha</i>	<i>dippantu</i>

## FOURTH CONJUGATION.

§ 194. The fourth conjugation is characterized by adding *nu*, *uno*, or *na* to the root; like *ag*, in Greek, which adds *nu*, and becomes *agnumi* to BREAK.

In the singular of the present and imperfect tenses active, and in the imperative mood the first person of both numbers, and both voices, and the third person singular active, the conjugational *u* is changed to *o*.

The following is an example of this conjugation:

*Pápu*[i. e. *pa-ápu*] to OBTAIN; Latin, *apo* to OBTAIN.

**Active Voice.**

## INDICATIVE MOOD.

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ပါပုဏာမိ	ပါပုဏာသိ	ပါပု ဏာတိ
Sin.	<i>pápuṇomi</i>	<i>pápuṇosi</i>	<i>pápuṇoti</i>
	ပါပုဏာမ	ပါပုဏာဝ	ပါပု န္တိ
Plu.	<i>pápuṇuma</i>	<i>pápuṇutha</i>	<i>pápuṇwanti</i>

Or,

	ပါပုဏာမိ	ပါပုဏာသိ	ပါပုဏာတိ
Sin.	<i>pápuṇāmi</i>	<i>pápuṇāsi</i>	<i>pápuṇāti</i>
	ပါပုဏာမ	ပါပုဏာဝ	ပါပုဏာန္တိ
Plu.	<i>pápuṇāma</i>	<i>pápuṇātha</i>	<i>pápuṇānti</i>

## FIFTH CONJUGATION.

§ 195. The fifth conjugation, corresponding to the Sanskrit ninth, adds *ná* to the root, like the Greek *dam*, which adds *nú* in the middle voice, and becomes *damnamui* to SUBDUE.

The limits of the preceding conjugation might have been easily extended to include this one. The following is one of Kachchayan's examples:

*Lu* to CUT; *Greek Luò* to LOOSE.

**Active Voice.**  
**INDICATIVE MOOD.**

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	လုနာမိ	လုနာသိ	လုနာတိ
Sin.	<i>lunámi</i>	<i>lunási</i>	<i>lunáti</i>
	လုနာမ	လုနာထ	လုနာန္တိ
Plu.	<i>lunáma</i>	<i>lunátha</i>	<i>lunánti</i>

SIXTH CONJUGATION.

§ 196. The sixth conjugation is confined, so far as known, to a single verb, and is in nowise entitled to the distinction of a conjugation. This verb is referred in Sanskrit to the ninth conjugation corresponding to the fifth in Pali, to which it might be appropriately referred.

Kachchayano says the conjugation is characterized by adding *ppa*, or *hna* to the root, as:

*Gaha*, Sans. *Graha*, to TAKE, Germ. GREIFEN, to GRIPE, GRASP.

**Active Voice.**  
**INDICATIVE MOOD.**

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ခေပျာမိ	ခေပျာသိ	ခေပျာတိ
Sin.	<i>gheppámi</i>	<i>gheppási</i>	<i>gheppáti</i>
	ခေပျာမ	ခေပျာထ	ခေပျာန္တိ
Plu.	<i>gheppáma</i>	<i>gheppátha</i>	<i>gheppanti</i>

Or,

	ဂဏှာမိ	ဂဏှာသိ	ဂဏှာတိ
Sin.	<i>gahnámi</i>	<i>gahnási</i>	<i>gahnáti</i>
	ဂဏှာမ	ဂဏှာထ	ဂဏှာန္တိ
Plu.	<i>gahnáma</i>	<i>gahnátha</i>	<i>gahnánti</i>



## SEVENTH CONJUGATION.

§ 197. The seventh conjugation is the eighth in Sanskrit, and is characterized by taking *o*, or *yira* after the root.

The principal verb in this conjugation is *kara* to DO, and it occurs in books more often perhaps than any other verb, except the verb to BE. It is conjugated with various irregularities. All the forms found in Kachhayano are given below:

*Kara*, Sans. *Kri*, to DO, MAKE. Latin; CREO to CREATE, MAKE.

**Active Voice.****INDICATIVE MOOD.**

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ကရောမိ	ကရောသိ	ကရောတိ
Sin.	<i>karomi</i>	<i>karosi</i>	<i>karoti</i>
	ကရောမ	ကရောထ	ကရောန္တိ
Plu.	<i>karoma</i>	<i>karotha</i>	<i>karonti</i>

Or,

	ကယိရောမိ	ကယိရောသိ	ကယိရောတိ
Sin.	<i>kayirami</i>	<i>kayirasi</i>	<i>kayirati</i>
	ကယိရောမ	ကယိရောထ	ကယိရောန္တိ
Plu.	<i>kayirāma</i>	<i>kayiratha</i>	<i>kayiranti</i>

Or,

	ကုပ္ပမိ	ကုပ္ပသိ	ကုပ္ပတိ
Sin.	<i>kuppami</i>	<i>kuppasi</i>	<i>kuppati</i>
	ကုပ္ပမ	ကုပ္ပထ	ကုပ္ပန္တိ
Plu.	<i>kuppama</i>	<i>kuppatha</i>	<i>kuppanti</i>

## AORIST.

	အကောသိ	အကောသော	အကောသိ
Sin.	<i>akāsi</i>	<i>akāso</i>	<i>akāśi</i>
	အကောသု	အကောသတ္ထ	အကောသု°
Plu.	<i>akāsahma</i>	<i>akāsatttha</i>	<i>akusun</i>

## AORIST.

	First Person.	Second person.	Third Person.
	အကရိ	အကရော	အကရိ
Sin.	<i>akari</i>	<i>akaro</i>	<i>akari</i>
	အကရဌာ	အကရတ္ထ	အကရံ
Plu.	<i>akarahmá</i>	<i>akarattha</i>	<i>akarun</i>

## FUTURE TENSE.

	ကာဟိမိ	ကာဟိသိ	ကာဟိတိ
Sin.	<i>káhimí</i>	<i>káhisi</i>	<i>káhiti</i>
	ကာဟိမ	ကာဟိထ	ကာဟိန္တ
Plu.	<i>káhima</i>	<i>káhitha</i>	<i>káhinti</i>

Or,

	ကဟာမိ	ကဟာသိ	ကဟာတိ
Sin.	<i>kahámi</i>	<i>kahási</i>	<i>kaháti</i>
	ကဟာမ	ကဟာထ	ကဟာန္တ
Plu.	<i>kaháma</i>	<i>kahátha</i>	<i>kahánti</i>

Or,

	ကရိဿာမိ	ကရိဿသိ	ကရိဿတိ
Sin.	<i>karissámi</i>	<i>karissasi</i>	<i>karissati</i>
	ကရိဿာမ	ကရိဿထ	ကရိဿန္တ
Plu.	<i>karissáma</i>	<i>karissatha</i>	<i>karissanti</i>

## OPTATIVE MOOD.

	ကရေယျာမိ	ကရေယျာသိ	ကရေယျ
Sin.	<i>kareyyámi</i>	<i>kareyyási</i>	<i>kareyya</i>
	ကရေယျာမ	ကရေယျာထ	ကရေယျံ
Plu.	<i>kareyyána</i>	<i>kareyyáttha</i>	<i>kareyyun</i>

## IMPERATIVE MOOD.

	ကရောမိ	ကရောဟိ	ကရောထု
Sin.	<i>karomi</i>	<i>karosi</i>	<i>karotu</i>
	ကရောမ	ကရောထ	ကရောန္တ
Plu.	<i>karoma</i>	<i>karotha</i>	<i>karoutu</i>

**Passive and Middle Voice.****INDICATIVE MOOD.****PRESENT TENSE.**

	<b>First Person.</b>	<b>Second Person.</b>	<b>Third Person.</b>
	ကယျ	ကယျသံ	ကယျတေ
Sin.	<i>kayye</i>	<i>kayyase</i>	<i>kayyate</i>
	ကယျမေ	ကယျဒေ	ကယျနွေ
Plu.	<i>kayyahme</i>	<i>kayyahve</i>	<i>kayyante</i>
	Or,		
	ကရိယေ	ကရိယသံ	ကရိယတေ
Sin.	<i>kariye</i>	<i>kariyase</i>	<i>kariyate</i>
	ကရိယမေ	ကရိယဒေ	ကရိယနွေ
Plu.	<i>kariyahme</i>	<i>kareyahve</i>	<i>kariyante</i>
	Or,		
	ကရေ	ကရိသံ	ကရိတေ
Sin.	<i>kare</i>	<i>karise</i>	<i>karite</i>
	ကရိမေ	ကရိဒေ	ကရိနွေ
Plu.	<i>karihme</i>	<i>karihve</i>	<i>karinte</i>
	Or,		
	ကုရေ	ကုရသံ	ကုရတေ
Sin.	<i>kure</i>	<i>kuruse</i>	<i>kurute</i>
	ကုရမေ	ကုရဒေ	ကုရနွေ
Plu.	<i>kuruhme</i>	<i>kuruhve</i>	<i>kurunte</i>

**INFINITIVE MOOD.**

ကတ္တံ	ကတ္တံ	ကတံ
<i>kattun</i>	<i>káttun</i>	<i>kátun</i>

**PARTICIPLES.****PRESENT PARTICIPLE.**

ကထံ  
*kathan*

**PASSIVE PAST PARTICIPLE.**

ကတော  
*kato*

**CONTINUATIVE PARTICIPLE.**

ကတော  
*katwá*

ကတုန  
*katuna*

**FUTURE PASSIVE PARTICIPLE.**

ကတဗ္ဗံ ကါတဗ္ဗံ ကါတ္တဗ္ဗံ  
*katabpan kátabpan káttabpan*

## EIGHTH CONJUGATION.

§ 198. The eight conjugation, like the tenth in Sanskrit, ought to have been treated as the conjugation of causative verbs; but the form though causative has not always a causative signification. The characteristic letters are *e*, *ne*, *aya*, and *naya*.

If the first vowel of the root be *a*, it is lengthened into *á*, if *u*, or *i*, it is changed to *o*, or *e*. as in § 187. and a final *u*, or *e* is changed to *v*, or *y*. The following are examples of this conjugation:

*Chura* to STEAL; Latin *FUROR* to STEAL.

**Active Voice.**  
**INDICATIVE MOOD.**

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ເຈີເຈမ်	ເຈີເຈຍີ	ເຈີເຈຕີ
Sin.	<i>choremi</i>	<i>choresi</i>	<i>choreti</i>
	ເຈີເຈຸ	ເຈີເຈຸ	ເຈີເຈຸ້
Plu.	<i>chorema</i>	<i>choretha</i>	<i>chorenti</i>
	Or,		
	ເຈີເຈຸຍີ	ເຈີເຈຸຍີ	ເຈີເຈຸຍີ
Sin.	<i>chorayami</i>	<i>chorayasi</i>	<i>chorayati</i>
	ເຈີເຈຸຸ	ເຈີເຈຸຸ	ເຈີເຈຸຸ້
Plu.	<i>chorayama</i>	<i>chorayatha</i>	<i>chorayanti</i>

*Mata*, Sans. *Mana*, to DELIBERATE; Latin *MEN-MEMINI*.

	ມະຕະມີ	ມະຕະຍີ	ມະຕະຕີ
Sin.	<i>mantemi</i>	<i>mantesi</i>	<i>manteti</i>
	ມະຕະມ	ມະຕະມ	ມະຕະມ້
Plu.	<i>mantema</i>	<i>mantetha</i>	<i>mantenti</i>
	Or,		
	ມະຕະມຸຍີ	ມະຕະມຸຍີ	ມະຕະມຸຍີ
Sin.	<i>mantayami</i>	<i>mantayasi</i>	<i>mantayati</i>
	ມະຕະມຸ	ມະຕະມຸ	ມະຕະມຸ້
Plu.	<i>mantayama</i>	<i>mantayatha</i>	<i>mantayanti</i>

## Verbs of several Conjugations.

§ 199. The same root is often conjugated in two or more conjugations, sometimes with a different signification; as:

ဘိန္တိ	<i>bhindati</i>	Second conjugation, from root <i>bhida</i> . BREAKS
ဘိဇ္ဇိ	<i>bhijjati</i>	THIRD ... ... DISTRIBUTES.

Hence arises this fourfold division of the roots:

I.	Roots conjugated in one conjugation .			
II.	...	...	two	...
III.	...	...	three	...
IV.	...	...	four	...

These divisions are subdivided, and each subdivision is named by compounding the names of the several conjugations according to which the roots it includes are conjugated, as:

ဘူဝါဒိဗူဝါဒိ *búvádi rudhádi* FIRST and SECOND conjugation, as:  
 လိပတိ လိပတိ *lipati limpati* ANOINTS, SMEARS.

ဘူဝါဒိဒိဝါဒိ *búvádi divádi* FIRST and THIRD conjugation, as:  
 ဌာတိ ဌာယတိ *ṭhāti ṭháyati* STANDS, IS ESTABLISHED.

ဘူဝါဒိသ္မာဒိ *buvádi svádi* FIRST and FOURTH conjugation, as:  
 ဂါယတိ ဂိဏာတိ *gáyati gináti* SINGS.

ဘူဝါဒိကိယာဒိ *búvádi kiyádi* FIRST and FIFTH conjugation, as:  
 ဇေယတိ ဇိနာတိ *jeyati jínáti* CONQUORS.

ဘူဝါဒိတနာဒိ *búvádi tanádi* FIRST and SEVENTH conjugation, as  
 ဇာဂရတိ ဇာဂရေတိ *jágarati jágaroti* AWAKENS.

ဘူဝါဒိစုရာဒိ *búvádi churadi* FIRST and EIGHTH conjugation, as:  
 မာနတိ မာနေတိ *mánati máneti* INVESTIGATES.

ရူဝါဒိဒိဝါဒိ *rudhádi divádi* SECOND and THIRD conjugation, as  
 မုဇ္ဈတိ မုဇ္ဈတိ *munychati muchchti* IS FREE.

ဒိဝါဒိစုရုဒိ *divādi churādi* THIRD and EIGHTH conjugation, as:

ရုပ္ပတိ ရုပေတိ ရုပယတိ *ruppati rupeti rupayati* CONFUSES.

သွာဒိကိယာဒိ *swādi kiyaḍi* FOURTH and FIFTH conjugation, as:

စိဏောတိ စိနာတိ *chinoti chināti* ASSEMBLES.

သွာဒိတနာဒိ *swādi tanādi* FOURTH and SEVENTH conjugation, as:

ပါပုဏာတိ ပပွေတိ *pāpunāti pappoti* OBTAINS.

ဘူဝါဒိရုခါဒိစုရုဒိ *būvādi rudhādi churādi* FIRST, SECOND, and EIGHTH conjugation, as:

ဟိံသတိ ဟံသတိ ဟိံသေတိ

*hinsati hansati hinsete* INJURES, KILLS.

ဘူဝါဒိဒိဝါဒိကိယာဒိ *būvādi divādi kiyaḍi* FIRST, THIRD, and FIFTH conjugation, as:

ကိလိသတိ ကိလိဿတိ ကိလိသနာတိ

*kilisati kilissati kilisanāti* IS VICIOUS.

ဘူဝါဒိဒိဝါဒိစုရုဒိ *būvādi divādi churādi* FIRST, THIRD, and EIGHTH conjugation, as:

ရောစတိ ရုစတိ ရောစေတိ ရောစယတိ

*rochati ruchchati rocheti rocheyati* SHINES.

ဘူဝါဒိရုခါဒိဒိဝါဒိစုရုဒိ *būvādi rudhādi divādi churādi* FIRST, SECOND, THIRD, and EIGHTH conjugation, as:

ဝိဒတိ ဝိဒ္ဓတိ ဝိဇ္ဇတိ ဝေဒေတိ ဝေဒေယတိ

*vidati vindati vijjati vedeti vedayati* KNOWS.

ဘူဝါဒိဒိဝါဒိသွာဒိကိယာဒိ *būvādi divādi swādi kiyaḍi* FIRST, THIRD, FOURTH, and FIFTH conjugation, as:

ဒဝတိ ဒုယတိ ဒုဏောတိ ဒုနာတိ

*davati duyati dunoti dunāti* GOES, IS IN PAIN.



**Active Voice.**  
**INDICATIVE MOOD.**

## PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	චින්තයාමි	චින්තයාසි	චින්තයාති
Sin.	<i>chintayāmi</i>	<i>chintayasi</i>	<i>chintayati</i>
	චින්තයාම	චින්තයාථ	චින්තයාන්ති
Plu.	<i>chintayāma</i>	<i>chintayatha</i>	<i>chintayanti</i>

	කාලෙමි	කාලෙසි	කාලෙති
Sin.	<i>kāremi</i>	<i>kāresi</i>	<i>kāreti</i>
	කාලෙම	කාලෙථ	කාලෙන්ති
Plu.	<i>kārema</i>	<i>kāretha</i>	<i>kārenti</i>

Or,

	කාරයාමි	කාරයාසි	කාරයාති
Sin.	<i>kārayāmi</i>	<i>kārayasi</i>	<i>kārayati</i>
	කාරයාම	කාරයාථ	කාරයාන්ති
Plu.	<i>kārayāma</i>	<i>kārayasi</i>	<i>kārayanti</i>

Or,

	කාරාපෙමි	කාරාපෙසි	කාරාපෙති
Sin.	<i>kārāpemi</i>	<i>kārāpesi</i>	<i>kārāpeti</i>
	කාරාපෙම	කාරාපෙථ	කාරාපෙන්ති
Plu.	<i>kārāpema</i>	<i>kārāpetha</i>	<i>kārāpenti</i>

Or,

	කාරාපයාමි	කාරාපයාසි	කාරාපයාති
Sin.	<i>kārāpayāmi</i>	<i>kārāpayasi</i>	<i>kārāpayati</i>
	කාරාපයාම	කාරාපයාථ	කාරාපයාන්ති
Plu.	<i>kārāpayāma</i>	<i>kārāpayatha</i>	<i>kārāpayanti</i>

Kachchayano says that *l* is occasionally used for a causative affix, from the root

ඉත භෞතාති *juta jotalati*, CAUSES TO SHINE.

But the commentators say this is an interpolation, and is not found in the old copies of his Grammar.



### Desiderative Verbs.

§ 201. In Pali, as in Sanskrit, to avoid the circumlocation of using the verb WISH, and the infinitive mood of another verb, certain changes are made in the verb to express the idea by one word. The first syllable of the verb is reduplicated according to rules to be noted hereafter, and *kha*, or *chha*, or *sa* is added to the root. Thus, for

ဘောတုံ ခုတ္တတိ ဗုဘုက္ခတိ ဘုဇ ခ  
*bhotun ichchhati*, is written *bubhukkhati*, from *bhujā* to EAT, and *kh*  
 "He wishes to eat."

ဃာသိတုံ ခုတ္တတိ ဇိဃဇ္ဇတိ ဃာသ ခ  
*ghasitun ichchhati*, is written *jighajjati*, from *ghasa* to EAT, and *chh*  
 "He wishes to eat."

ပါတုံ ခုတ္တတိ ပိဝိသတိ ပါ သ  
*pátun ichchhati*, is written *pivásati*, from *pá* to DRINK, and *sa*  
 "He wishes to drink."

သောတုံ ခုတ္တတိ သုဿသတိ သု သ  
*sotun ichchhati*, is written *sussusati*, from *su* to HEAR, and *sa*  
 "He wishes to hear."

ဟာရိတုံ ခုတ္တတိ ဇိဂိသတိ ဟာရ သ  
*haritun ichchhati*, is written *jiginsati*, from *hara*, to CARRY, and *sa*  
 "He wishes to carry."

Alwis says: "This word is written in all the Pali works *Jiginsati*—should it not be *Jihinsati*?" The reply is in the negative, because one of Kachchhayano's aphorisms says: "When the root *hara* takes the affix *sa*, the whole root is changed to *gin*."

The following example of *Pivása*, WISH TO DRINK, may serve to illustrate the conjugation of these verbs:

#### INDICATIVE MOOD.

##### PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ပိဝိသမိ	ပိဝိသသိ	ပိဝိသတိ
Sin.	<i>pivásami</i>	<i>pivásasi</i>	<i>pivásati</i>
	ပိဝိသာမ	ပိဝိသထ	ပိဝိသန္တိ
Plu.	<i>pivásāma</i>	<i>pivásatha</i>	<i>pivásanti</i>

### Intensive, or Frequentive Verbs.

§ 202. To express emphasis, intensity, or frequent action, the bases of verbal roots are reduplicated. It is something parallel to the Hebrew infinitive in such expressions as, *moth yaumuth* DYING THOU SHALT DIE.

It is remarkable that Kachchayano says nothing on this form of the verb. Alwis however refers to two of his examples as illustrations of it; but they do not appear to be cases in point. They lack both the peculiar form and the peculiar signification.

ဒဒ္ဓုဝတိ ဒဋ္ဌ *daddalati*, from the root *dala* which Alwis defines: "Illumines intently." But it is defined by commentators merely to "shine, or illuminate."

ဝင်္ကံဝတိ ဝဓ *chungkumati*, from the root *gama*, Alwis defines: "Walks repeatedly." But this is not the definition of the Scoliasts. They say it means to "Walk with the feet." i. e. go on foot. Moreover the Sanskrit uses the intensive form of this root, but both the reduplication, and the definition differ, as:

गम् जंगम्यते जंगमीति

*gum*, to GO, *jangamyate*; *jangamīti* to WALK CROOKEDLY.\*

The word however has passed into Burmese with something of the frequentive signification. Thus in Judson's Dictionary ဝဏ္ဏိ *zeungyan* is defined: "A walk, a place for walking to and fro."

The Pali books furnish a form with the signification of the frequentive verb, in which the reduplication consists of the whole base of the verb, and is interchanged with the participle, as:

စာရစာရယျ စရ ဥဋ္ဌရိဿဥဋ္ဌရိဿာမိ စရ  
*chare chareyya*, from *chara*. *uddharissa uddharissāmi*, from *dharu*  
"He might practice earnestly, or frequently." I will bring out repeatedly."

Sometimes the reduplication is made with the root repeated and *e*. The religious books contain such expressions as these:

နာမနာမာမိ နာမ ဝန္တုဝန္တုမိ ဝန္တုတ္တာဝန္တုမိ  
*namo namāmi*, from *nama*. *vandā vandāmi*, *vanditvā vandāmi*  
"Bowling I bow repeatedly." "Worshipping I worship intently."

\*Max Müller page 225.

Williams page 132.

In the last example the continuative participle and verb are used in precisely the same signification as the reduplicated verb, which might be regarded as an abbreviated form of the participle rather than as an intensive verb, but it lacks the *i* of the participle.

If the insertion of a nasal be the characteristic of intensive or frequentive verbs, then Kachchayano gives several examples. But none of them are recognized by his commentators as possessing the signification of the frequentive verb, and there is nothing in the text to indicate any change in the meaning of the verb; yet it seems certain that had Kachchayano intended to convey a special signification, he would have indicated it, as he does the desiderative verbs. Kachchayano's text in which the examples occur is the following:

ကဝဂ္ဂဿ ဝေဂ္ဂါ အဘိသေ ဝတ္တမာနဿ ကဝဂ္ဂဿ  
*kavaggassa chavaggo abhāse vattamānaṣsa kavaggassa*  
 ဝေဂ္ဂါ ဟောတိ ငိက္ခိစ္ဆတိ ငိဂုဇ္ဈတိ ငိဃာဂ္ဂတိ  
*chavaggo hoti chikicchhati jīgujachchhati jighajachchhati*  
 ငိဂိသတိ ငရိမတိ ငက်မတိ  
*jigīsati janggamati changkamati*  
 နိဂ္ဂဟိတဏှာ အတ္တဝဿ အန္တေ နိဂ္ဂဟိတာဂမေ  
*niggahitanycha abbhāssa ante niggahitāgamo*  
 ဟောတိဝါ ငက်မတိ ဓဉ္ဇေတိ ငရိမတိ  
*hotivā changkamati chanychalati changgamati*

"For a *k* classified letter, a *ch* classified letter."

"In the reduplication of the present tense, for a *k* classified letter is a *ch* classified letter—*junggamati*, *chankamati*"

"And anuswara."

"At the end of the reduplication anuswara comes sometimes, *changkamati*, *chanychalati*, *changgamati*."

*Chanychalati* is rendered SHAKES; and *changkamati*, *chvnggamati*, and, *janggamati* are all translated HE GOES, *chankamati* ONCE HE WALKS WITH HIS FEET. All are probably from the same root *gama*, but they are sometimes referred to *gamu* and *kanu*. Possibly कम् *kram* to STRIDE may be the root of *changkamati*.

## Denominative Verbs.

§ 203. To express a sentence in a single word, several particles are affixed to nouns which change them to verbs in the signification of acting, or becoming like them, or treating another like them, or desiring them for one's self, or using them as instruments.

(a.) The affix *áya* is used to signify one making himself like the noun. Thus, for

ပပ္ပတမိဝိ အတ္တနံ အာရတိ ပပ္ပတာယတိ  
*pappatamiva attánan ácharati*, is written *pappatáyati*.

"He makes himself like a mountain."

သံဃော သမုဒ္ဓမိဝိ အတ္တနံ အာရတိ သမုဒ္ဓိယတိ  
*sangho samuddhamiva attánan ácharati*, is written *samuddháyati*.

"The church-assembly makes itself like the ocean."

This form of the verb may be compared with such English words, as *romanize*, TO MAKE LIKE ROMAN; and *latinize*, TO MAKE LIKE LATIN.

(b.) The affix *íya* is used to denote that a person, or thing, is treated as the person, or thing, expressed by the noun, as:

အဆတ္တံ ဆတ္တမိဝိ အာရတိ ဆတ္တိယတိ  
*achhattan chhattamiva ácharati*, is expressed by *chhattíyati*

"That which is not an umbrella he treats as an umbrella."

အပုတ္တံ ပုတ္တမိဝိ အာရတိ ပုတ္တိယတိ  
*aputtan puttamiva ácharati*, is expressed by *puttíyati*

"He who is not a son, he treats as a son."

(c.) This last affix, *íya*, is used also in the signification of desiring for one's self, that which is denoted by the noun, as:

အတ္တနံ ပုတ္တံ ဣစ္ဆတိ ပုတ္တိယတိ  
*attano puttam ichchhati*, is written *puttíyati*

"He desires a vessel for himself."

အတ္တနံ ဘဉ် ဣစ္ဆတိ ဘဉ်နိယတိ  
*attano ghaṭṭan ichchhati*, is written *ghaṭṭíyati*

"He desires a water jar for himself."

အတ္တနော ဝတ္ထံ ခုတ္တိတိ ဝတ္ထိယတိ

*attlano vatthan ichchhati, is written vatthiyati.*

"He desires clothes for himself."

အတ္တနော ခနံ အပ္ပတိ ဝနိယတိ

*attlano dhanan ichchhati, is written dhanīyati.*

"He desires property for himself."

(d.) To express the instrument by which an act is performed, the noun is converted into a verb by affixing *ya*, as:

ဂီတံ ဝိဏာယ ဥပဂါယတိ ဥပဝိဏာယတိ

*gītan vīdya upagāyati, is written upavīṇayati.*

"He is eminently skilled in singing by means of the lute."

မဂ္ဂံ ဟတ္တိနာ အတိက္ကမတိ အတိဟတ္တိယတိ

*maggān hattinā atikkamati, is written atihattiyati*

"He goes over the road by means of an elephant."

Analogous with this is the English colloquial verb to FOOT IT.

Occasionally the verb is formed on the basis of an adjective,

as:

ရတ္တိ ဝိသုဒ္ဓါ ဟောတိ ဝိသုဒ္ဓါယတိ

*ratti visuddhā hotti, is written, visuddhāyati.*

"The evening is pleasant." Or, "It is pleasant [by means of the evening.]"

(e.) Sometimes *āra*, and *āla* are affixed in the signification of MAKING, like *ify* in English, as:

သန္တံ ကာရတိ သန္တရာတိ

*santan karoti, is expressed by santarāti.*

"He makes peace, or pacifies."

ဥပက္ကမံ ကာရတိ ဥပက္ကမာလတိ

*upakkaman karoti, is expressed by upakkamālati*

"He makes strenuous effort."

Alwis renders this phrase: "He devises a plan", **उपक्रम** *upakrama*, "A stratagem", might sustain this definition. **ဥပက္ကမ**

*upakkama* however, is defined by the Pali lexicographers, "diligence, industry." This is another of not a few examples, in which the Pali of Ceylon seems to differ from the Pali of Burmah.

**Reduplicated Verbs.**

§ 204. There are a few verbs which reduplicate their first syllable in some of their forms, like Greek verbs in *mi*. In Sanskrit they are raised to the dignity of a conjugation, the third, but Kachchayano includes them in his first conjugation. The following is an example:

*Dá* to GIVE; Greek *DO* to GIVE.

**Active Voice.****INDICATIVE MOOD.****PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	ဒဒါမိ	ဒဒါသိ	ဒဒါတိ
Sin.	<i>dadámi</i>	<i>dadási</i>	<i>dadáti</i>
	ဒဒါမ	ဒဒါဝ	ဒဒါနိ
Plu.	<i>dadáma</i>	<i>dadátha</i>	<i>dadánti</i>

This reduplication is not confined to these verbs. The perfect tense of all verbs is reduplicated, and desiderative and frequentative verbs are reduplicated, and since Kachchayano treats the reduplication of all under one head, the laws that govern the reduplication have been reserved for this place.

(a.) If a root begin with a second or fourth classified letter, it is changed to the corresponding first or third; that is an aspirate is reduplicated by an unaspirate, as:

စိတ္တ	<i>chichkheda</i> , the perfect tense of <i>chlida</i> —HE CUT.		
ဗာဟု	<i>babhúva</i> ,	... ..	<i>bhú</i> —HE BECAME.
ဒေတိ	<i>dadháti</i> , the present tense of <i>dhá</i> —HE CARRIES.		
ဗုဘုက္ခတိ	<i>bubhukkhati</i> ,	... ..	<i>bhujá</i> —WISHES TO EAT.

(b.) A letter of the *k* class is changed in reduplication to a letter of the *ch* class; that is a guttural is changed to a palatal, as:

စိက္ခတိ	<i>chikachkhati</i> , present tense of <i>kitu</i> —HE PRACTISES
MEDICINE.	

စိကိစ္ဆတိ *chikichchhati*, present tense of *kita*—HE PRACTISES MEDICINE.

(c.) Occasionally the reduplication is made by *t* instead of *k*, as:

တိကိစ္ဆတိ *tikichchhati*, as above—HE PRACTISES MEDICINE.

ဇိဂုစ္ဆတိ *jiguchchhate*, present tense of *gupa*—HE GUARDS.

(d.) The aspirate *h* is changed in reduplication to *j*, as:

ဇဟတိ *jahāti*, present tense of *há*—HE ABANDONS.

ဇုဟတိ *juhāti*, or *juhōti*, present tense of *hú*, *hu*, in Sanskrit—HE OFFERS, or SACRIFICES.

ဇဟာရ *jahára*, perfect tense, third person singular of *hara*, *hr̥i*, in Sanskrit—HE CARRIED, or TOOK. Alwis says "Abandoned."

(e.) The radical vowel if long is shortened in reduplication, as:

ဒဒတိ *dadāti*, present tense of *dá*—HE GIVES.

ဒဝတိ *dadhāti*, ... *dhá*—HE CARRIES.

(f.) Sometimes the reduplication takes *i*, as:

ဇိဃစ္ဆတိ *jighachchhuti*, from *ghasa*—HE WISHES TO EAT.

ပိဝသတိ *pivasati* from *pá*—HE WISHES TO DRINK.

(g.) Sometimes a vowel is dropped in reduplication, as:

ဗဘူဝ *babháva*, from *bhú*—HE BECAME.

Sometimes the vowel is retained, as:

ဗုဘုက္ခတိ *bubhukkhati*, from *bhuja*—HE WISHES TO EAT.

(h.) The root *thá* sometimes becomes *tiṭa* in reduplication. as:

တိဋ္ဌတိ *tiṭati*—HE STANDS      တိဋ္ဌတု *tiṭatu*—LET HIM STAND.

တိဋ္ဌယျ *tiṭeyya*—HE MAY STAND      တိဋ္ဌယျံ *tiṭayyum*—THEY MAY STAND.

(i.) Sometimes the reduplication takes anuswara, as:  
 ဝင်္ကမတိ *changkamati*, from *kamu*—HE GOES.

ဝဠုလတိ *chanychulati*, from *chala*—HE SHAKES.

(k.) Sometimes for the root *pá*, *piva* is substituted in reduplication, as :

ပိဝတိ *pivati*, HE DRINKS. ပိဝတူ *pivatu*, LET HIM DRINK.

ပိဝေယျ *piveyya*, HE MAY DRINK. ပိဝေယျံ *piveyyun*.

THEY MAY DRINK.

Sometimes the bare root is used in the same signification, as:

ပိတိ *páte*, HE DRINKS.

(l.) When the roots *pá* and *má* take the affix *sa*, they sometimes become *vá*, and *man*, after the reduplication, as:

ပိဝိသတိ *pivásati*, from *pá*—HE WISHES TO DRINK.

ပိမံသတိ *vimansati*, from *má*—HE INVESTIGATES, OR REASONS.

(m.) The final radical becomes *k*, when *kh* is added to a reduplicated root, as:

တိကိက္ခတိ *titikkati*, from *tija*—HE FORBEARS, HAS PATIENCE.

(n.) The final consonant is changed to *ch*, when *chh* is added to the final radical, as:

တိကိစ္ဆတိ *tikichchhati*, from *kita*—HE PRACTISES MEDICINE.

ဧယစ္ဆတိ *jighachchhati*, from *ghasa*—HE WISHES TO EAT.

ဧဂုဗ္ဗတိ *jiguchchhati*, from *gupa*—HE GUARDS, PROTECTS.

Alwis renders "He reproaches," which accords with the Sanskrit. And the definition given above is identical with the Sanskrit when the root is conjugated without reduplication—*gopayati*

गोपयति This proves that the signification of Pali forms cannot be safely inferred from the Sanskrit.



### Anomalous Verbs.

First among anomalous verbs in all the Indu-European languages, is the verb to BE. In Greek and Latin its base appears to be *es*, and in Pali many forms are made from *asa*. The Anglo Saxon, and allied tongues, made their verb to BE from the root *be*, and in Pali a complete verb from *bhú*, in the signification of to BE, or BECOME, is found in both the active and middle voices.

Webster says of the verb to BE: "It is defective, and its defects are supplied by verbs from other roots, *am, is, was, were.*" The defects are in the usage, not in the verb. It is complete in Pali, and in some of the rural districts of England, the Pali forms of this verb are still spoken, which in books have been supplanted by "*am, is, was, were.*" The roots *asa*, and *bhú* exist in Sanskrit, but the Pali has a third root *hú* for the verb to BE, with copious forms, that has no place in Sanskrit, but which has been suggested, with great probability, to be of common origin with the Hebrew verb to BE, *huh*.

§ 205 All the forms of the verb to BE are not found in Kachchayano, but in order to furnish a complete paradigm, his deficiencies have been supplied from other books in Burmah, and from the researches of Alwis in Ceylon.

*Asa* to BE: Latin, ESSE, to BE.

#### INDICATIVE MOOD.

##### PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	အသိ	အမိ	အသိ အထိ အတိ သတိ
Sin.	<i>asmi</i>	or <i>ahmi</i>	<i>asi</i> <i>atthi</i> or <i>atthi</i> or <i>sati</i>
	အသု	အမု	အထ္ဇ္ဇ သန္တိ သန္တေ
Plu.	<i>asma</i>	or <i>ahma</i>	<i>attha</i> <i>santi</i> or <i>sante</i>

Kachchayano gives *atthi* only for the third person, but the books supply in addition, *atthi*, and *sati*. The last is near the  $\text{H}\ddot{\text{a}}\text{sti}$  *asti* of the *Girnar* inscriptions, and the two are brought the nearer by a rule of Kachchayano's which says:

သဗ္ဗာသသဒိလောပေါ *sabpássaśádi lopo cha.*

"And *a* at the beginning of *asa* is erased in all."

Originally there would seem to have been tenses conjugated in the middle voice, but the only trace remaining in use is the third person plural, *sante*.

## AORIST.

	First Person.	Second Person.	Third Person.
	အသိ	အသိ	အသိ
Sin.	<i>asin</i>	<i>asi</i>	<i>asi</i>
	အသိ၌	အသိတ္ထ	အသိသု    အသုံ
Plu.	<i>asihma</i>	<i>asittha</i>	<i>asinsu, or asun</i>

## REMARKS.

Alwis conjugates this tense with the initial *á* long throughout, like the Sanskrit, but the books in Burmah, so far as noted, make it short.

## OPTATIVE MOOD.

	အသိ	အသ	အသ	သိယာ
Sin.	<i>assan</i>	<i>assa</i>	<i>assa, or</i>	<i>siyá</i>
	အသသာမ	အသထ	အသ၌	သိယုံ
Plu.	<i>assāma</i>	<i>assatha</i>	<i>assu</i>	<i>siyūn</i>

## IMPERATIVE MOOD.

	အသိ	အဟိ	အတ္ထ
Sin.	<i>asmi</i>	<i>ahi</i>	<i>atthu</i>
	အသ	အတ္ထ	အတ္ထ
Plu.	<i>asma</i>	<i>attha</i>	<i>santū</i>

## PARTICIPLES.

## PRESENT PARTICIPLES.

သန္တာ	သန္တိ	သန္တိ
<i>santo</i>	<i>santí</i>	<i>santan</i>
သမာနာ	သမာနာ	သမာနာ
<i>samāno</i>	<i>samáná</i>	<i>samānan</i>

## REMARKS.

The Pali, like the Latin, makes the future from another root, but the Greek makes the future and other forms from this root which are not met either in Pali or Sanskrit. It is worthy of remark too, that the Sanskrit has two preterites, while there is one only in Pali.

*Bhú* to BE; Anglo-Saxon, BE, to BE.

**Active Voice.**

**INDICATIVE MOOD.**

PRESENT TENSE.

	First Person.	Second Person.	Third Person.
	ဘဝါမိ	ဘဝသိ	ဘဝတိ
Sin.	<i>bhavámi</i>	<i>bhavasi</i>	<i>bhavati</i>
	ဘဝါမ	ဘဝသ	ဘဝန္တိ
Plu.	<i>bhaváma</i>	<i>bhavatha</i>	<i>bhavanti</i>

PERFECT TENSE.

	ဗဘူဝ	ဗဘူဝ	ဗဘူဝ
Sin.	<i>babhúva</i>	<i>babhúve</i>	<i>babhúva</i>
	ဗဘူဝမှ	ဗဘူဝိတ္ထ	ဗဘူဝ
Plu.	<i>babhúvahma</i>	<i>babhúvittha</i>	<i>babhúvu</i>

IMPERFECT TENSE.

	အဘာဝ	အဘာဝါ	အဘာဝံ
Sin.	<i>abhava</i>	<i>abhavo</i>	<i>abhavá</i>
	အဘာဝမှာ	အဘာဝတ္ထ	အဘာဝ
Plu.	<i>abhavahmá</i>	<i>abhavattha</i>	<i>abhavú *</i>

AORIST.

	အဘာဝိ ဝိ	အဘာဝါ	အဘာဝိ
Sin.	<i>abhavi-vin</i>	<i>abhavo</i>	<i>abhaví *</i>
	အဘာဝမှာ	အဘာဝတ္ထ	အဘာဝံ အဘာဝိသု
Plu.	<i>abhavahmá</i>	<i>abhavattha</i>	<i>abhavun abhavinsu</i>

FUTURE TENSE.

	ဘဝိဿာမိ	ဘဝိဿသိ	ဘဝိဿတိ
Sin.	<i>bhavissámi</i>	<i>bhavissasi</i>	<i>bhavissati</i>
	ဘဝိဿာမ	ဘဝိဿသ	ဘဝိဿန္တိ
Plu.	<i>bhavissáma</i>	<i>bhavissatha</i>	<i>bhavisanti</i>

\*By an oversight this vowel was printed short on page 87.

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ဘဝယျာမိ	ဘဝယျာသိ	ဘဝ ဘဝယျ
Sin.	<i>bhaveyyámi</i>	<i>bhaveyyási</i>	<i>bhave, bhaveyya</i>
	ဘဝယျာမ	ဘဝယျာထ	ဘဝယျ
Plu.	<i>bhaveyyáma</i>	<i>bhaveyyátha</i>	<i>bhaveyyun</i>

## CONDITIONAL MOOD.

	အဘဝိဿံ	အဘဝိဿ	အဘဝိဿ
Sin.	<i>abhavissan</i>	<i>abhavisse</i>	<i>abhavissa</i>
	အဘဝိဿာ	အဘဝိဿာထ	အဘဝိဿံသု
Plu.	<i>abhavissahma</i>	<i>abhavissatha</i>	<i>abhavissansu</i>

## IMPERATIVE MOOD.

	ဘဝါမိ	ဘဝါဟိ	ဘဝတု
Sin.	<i>bhavámi</i>	<i>bhaváhi</i>	<i>bhavátu</i>
	ဘဝါမ	ဘဝတ္ထ	ဘဝန္တု
Plu.	<i>bhaváma</i>	<i>bhavattha</i>	<i>bhavantu</i>

## INFINITIVE MOOD.

ဘဝိတုံ

*bhavitun.*

## PARTICIPLES.

## PRESENT PARTICIPLES.

ဘဝန္တေဝ	ဘဝန္တိ	ဘဝန္တိ
<i>bhavanto</i>	<i>bhavanti</i>	<i>bhavantan</i>
ဘဝမာနေဝ	ဘဝမာနေ	ဘဝမာနေ
<i>bhavamáno</i>	<i>bhavamána</i>	<i>bhavamánan</i> (Middle.)

## FUTURE PARTICIPLES.

ဘဝိဿန္တေဝ	ဘဝိဿန္တိ	ဘဝိဿန္တိ
<i>bhavissantó</i>	<i>bhavissantá</i>	<i>bhavissantan</i>

## REMARKS.

Kachchayano gives *un* alone for the termination of the third person plural of the aorist, but, in a subsequent rule adds, *insu*, as used with it interchangeably.

**Middle Voice.**  
**INDICATIVE MOOD.**

		PRESENT TENSE.		
		First Person.	Second Person.	Third Person.
Sin.		ဘဝ	ဘဝသေ	ဘဝတေ
	bhave	bhavase	bhavate	
Plu.	ဘဝမေ	ဘဝဂေ	ဘဝနွေ	
	bhavahme	bhavahve	bhavante	

		PERFECT TENSE.		
Sin.		ဗဘူရိ	ဗဘူရိတ္ထော	ဗဘူရိတ္တ
	babhuvi	babhuvittho	babhuvittha	
Plu.	ဗဘူရိမေ	ဗဘူရိဂေ	ဗဘူရိဝေ	
	babhuvihme	babuvihvo	babhuvive	

		IMPERFECT TENSE.		
Sin.		အဘဝိ	အဘဝသေ	အဘဝတ္ထ
	abhavin	abhavase	abhavattha	
Plu.	အဘဝမေသေ	အဘဝဂ်	အဘဝတ္ထိ	
	abhavahmase	abhavahvan	abhavatthun	

		AORIST.		
Sin.		အဘာဝ	အဘာဝသေ	အဘာဝါ
	abhava	abhavase	abhava	
Plu.	အဘာဝမေ	အဘာဝဂ်	အဘာဝ	
	abhavahme	abhavahvan	abhavu	

		FUTURE TENSE.		
Sin.		ဘဝိသိ	ဘဝိသေသေ	ဘဝိသတေ
	bhavissan	bhavissase	bhavissate	
Plu.	ဘဝိသာမေ	ဘဝိသာဂေ	ဘဝိသာနွေ	
	bhavissahme	bhavissahve	bhavissante	

## OPTATIVE MOOD.

	First Person.	Second Person.	Third Person.
	ဘဝယျံ	ဘဝထော	ဘဝထ
Sin.	<i>bhaveyyan</i>	<i>bhavetho</i>	<i>bhavetha</i>
	ဘဝယျာံဌေ	ဘဝယျာံဌါ	ဘဝရံ
Plu.	<i>bhaveyyáhme</i>	<i>bhaveyyahvo</i>	<i>b'averan</i>

## CONDITIONAL MOOD.

	အဘိဿံ	အဘိဿံသေ	အဘိဿထ
Sin.	<i>abhavissan</i>	<i>abhavissase</i>	<i>abhavissatha</i>
	အဘိဿာံဌေ	အဘိဿာံဌါ	အဘိဿာံဌေ
Plu.	<i>abhavissahme</i>	<i>abhavissahve</i>	<i>abhavissante</i>

## IMPERATIVE MOOD.

	ဘဝေ	ဘဝသု	ဘဝတံ
Sin.	<i>bhave</i>	<i>bhavassu</i>	<i>bhavatan</i>
	ဘဝါမသေ	ဘဝေါ	ဘဝံ
Plu.	<i>bhavámase</i>	<i>bhavahvo</i>	<i>bhavantan</i>

## INFINITIVE MOOD.

ဘဝိတုံ

BHAVITUN

## PARTICIPLES.

## PRESENT PASSIVE PARTICIPLE..

ဘူယမာံနော	ဘူယမာံနာ	ဘူယမာံနံ
<i>bhúyamáno</i>	<i>bhúyamána</i>	<i>bhúyamánan</i>

## PAST PARTICIPLE.

ဘူတာ	ဘူတာ	ဘူတံ
<i>bhúto</i>	<i>bhútá</i>	<i>bhútan</i>

## FUTURE PARTICIPLE.

ဘဝိဿမာံနော	ဘဝိဿမာံနာ	ဘဝိဿမာံနံ
<i>bhavissamáno</i>	<i>bhavissamána</i>	<i>bhavissamánan</i>

*Hu* to BE; Hebrew, *HUH*, to BE.

Alwis writes this root with *ú* long, *hú*, but Kachchayano uniformly with the short vowel, *hu*.

**Active Voice.**  
**INDICATIVE MOOD.**

**PRESENT TENSE.**

	First Person.	Second Person.	Third Person.
	ဟောမိ	ဟောသိ	ဟောတိ
Sin.	<i>homi</i>	<i>hosi</i>	<i>hoti</i>
	ဟောမ	ဟောထ	ဟောနွိ
Plu.	<i>homa</i>	<i>hatha</i>	<i>honti</i>

**IMPERFECT TENSE.**

	အဟုဝ်	အဟုဝိ	အဟုဝိ
Sin.	<i>ahuva</i> , or <i>ahuvan</i>	<i>ahuvo</i>	<i>ahuvá</i>
	အဟုဝ်မ	အဟုဝ်ထ	အဟုဝ်နွ
Plu.	<i>ahuvahma</i>	<i>ahuvattha</i>	<i>ahuvú</i>

**AORIST.**

	အဟုံ	အဟောသိ	အဟု အဟေါသိ
Sin.	<i>ahun</i> or <i>ahosin</i>	<i>ahosi</i>	<i>ahu</i> or <i>ahosi</i>
	အဟုံမ	အဟေါသိထ	အဟဝ်
Plu.	<i>ahuhma</i> or <i>ahosihma</i>	<i>ahosittha</i>	<i>ahavun</i>

This tense is also formed on the base *he*. *Ahesun* အဟောသုံ the third person plural is of common occurrence in the books.

Sometimes a nasal is inserted between the base and the termination, as: *ahengsun*—THEY WERE; and the same form is met occasionally in other verbs.

**FUTURE TENSE.**

	ဟေမိ	ဟေသိ	ဟေတိ
Sin.	<i>hemi</i>	<i>hesi</i>	<i>heti</i>
	ဟေမ	ဟေထ	ဟေနွိ
Plu.	<i>hema</i>	<i>hettha</i>	<i>henti</i>

## FUTURE TENSE.

(Continued.)

Or,

	First Person.	Second Person.	Third Person.
	ဟေဟိမိ	ဟေဟါမိ	ဟေဟိသိ
Sin.	<i>hehimi, or hehámi</i>	<i>hehisi</i>	<i>hehiti</i>
	ဟေဟိမ	ဟေဟါမ	ဟေဟိတ္တ
Plu.	<i>hehima, or heháma</i>	<i>hehittha</i>	<i>hehinti</i>

Or,

	ဟောဟိမိ	ဟောဟါမိ	ဟောဟိသိ	ဟောဟိတိ
Sin.	<i>hohimi, or hohámi</i>	<i>hohisi</i>	<i>hohiti</i>	
	ဟောဟိမ	ဟောဟါမ	ဟောဟိတ္တ	ဟောဟိန္တ
Plu.	<i>hohima, or hoháma</i>	<i>hohittha</i>	<i>hohinti</i>	

These three forms of the future are made six, by inserting *ssa* between each base and termination, thus:

	ဟေသ္မာသိ	ဟေသ္မာသိ	ဟေသ္မာတိ
Sin.	<i>hessámi</i>	<i>hessasi</i>	<i>hessati</i>
	ဟေသ္မာမ	ဟေသ္မာတ္တ	ဟေသ္မာန္တ
Plu.	<i>hessáma</i>	<i>hessattha</i>	<i>hessanti</i>

In like manner the tense is conjugated on the bases *hehi*, and *hohi*, as:

ဟေဟိသ္မာတိ	ဟောဟိသ္မာတိ
<i>hehissati</i>	<i>hohissati</i>
HE WILL BE.	HE WILL BE.

## OPTATIVE MOOD.

	ဟေယျာသိ	ဟေယျာသိ	ဟေယျ
Sin.	<i>heyyámi</i>	<i>heyyási</i>	<i>heyya</i>
	ဟေယျာမ	ဟေယျာတ္တ	ဟေယျာ
Plu.	<i>heyyáma, or heyyan</i>	<i>heyyattha</i>	<i>heyyun</i>

The optative mood, as met in the books in Burmah, is usually made on the base *asa*. Alwis says he has not found the form given above in the books on Buddhism.



## OPTATIVE MOOD (Continued.)

Or,

	ဟုဝေယျာမိ	ဟုံဝေယျာသိ	ဟုဝေယျ
Sin.	<i>huveyyāmi</i>	<i>huveyyāsi</i>	<i>huveyya</i>
	ဟုဝေယျာမ	ဟုဝေယျာတ္ထ	ဟုဝေယျ
Plu.	<i>huveyyāma</i>	<i>huveyyāttha</i>	<i>huveyyun</i>

## CONDITIONAL MOOD.

	အဟာရိသံ	အဟာရိဿ	အဟာရိဿာ
Sin.	<i>ahavissan</i>	<i>ahavisse</i>	<i>ahavissā</i>
	အဟာရိဿာမ	အဟာရိဿာထ	အဟာရိသံသု
Plu.	<i>ahavissahma</i>	<i>ahavissatha</i>	<i>ahavissansu</i>

## IMPERATIVE MOOD.

	ဟောမိ	ဟောဟိ	ဟောတု
Sin.	<i>homi</i>	<i>hohi</i>	<i>hotu</i>
	ဟောမ	ဟောတ္ထ	ဟောန္တု
Plu.	<i>homa</i>	<i>hottha</i>	<i>hontu</i>

## INFINITIVE MOOD.

ဟုတုံ *hutun*

## CONTINUATIVE PARTICIPLE.

ဟုတ္တော *hutwá*, or *hutwána*

## Middle Voice.

## INDICATIVE MOOD.

## IMPERFECT TENSE.

	အဟုဝိ	အဟုဝေသ	အဟုဝတ္ထ
Sin.	<i>ahuvini</i>	<i>ahuvase</i>	<i>ahuvattha</i>
	အဟုဝေသ	အဟုဝေသ	အဟုဝတ္ထိ
Plu.	<i>ahuvahmase</i>	<i>ahuvahvan</i>	<i>ahuvatthun</i>

## PAST PARTICIPLE.

	ဟုဘော	ဟုဘာ	ဟုဘိ
	<i>huto</i>	<i>huta</i>	<i>huta</i>

§ 206. Gamu to GO; English, GANG to GO.

**गम्**, *gam*, substitutes for its final in "the special tenses" **च**, *chchh*, says Max Müller. In Pali this substitution is not confined to the special tenses. Kachchayano gives examples in the future, the conditional, and the aorist, which do not belong to the special or conjugational tenses. The same tense or mood is often conjugated on both bases. The following are specimens:

**Active Voice.**  
**INDICATIVE MOOD.**

AORIST.			
	First Person.	Second Person.	Third Person.
	အဂ္ဂိ	အဂ္ဂိ	အဂ္ဂိ
Sin.	<i>agachchhi</i>	<i>agachchho</i>	<i>agachchhi</i>
	အဂ္ဂိ	အဂ္ဂိ	အဂ္ဂိ
Plu.	<i>agachchhikmá</i>	<i>agachchhattha</i>	<i>agachchhun</i>
Also,			
	အဂိ	အဂိ	အဂိ
Sin.	<i>agami</i>	<i>ajamo</i>	<i>agami</i>
	အဂမ္မာ	အဂမ္မာ	အဂမ္မာ
Plu.	<i>agamahma</i>	<i>agamattha</i>	<i>agamun</i>
FUTURE TENSE.			
	ဂ္ဂိ သာမိ	ဂ္ဂိ သာမိ	ဂ္ဂိ သာမိ
Sin.	<i>gachchhissámi</i>	<i>gachchhissasi</i>	<i>gachchhissati</i>
Also,			
	ဂမိ သာမိ	ဂမိ သာမိ	ဂမိ သာမိ
...	<i>gamissámi</i>	<i>gamissasi</i>	<i>gamissati</i>
Kachchayano gives a third base, <i>ghamma</i> , which does not appear in Sanskrit. The following are examples in the imperative.			
	ဃမ္မာမိ	ဃမ္မာမိ	ဃမ္မာမိ
Sin.	<i>ghammámi</i>	<i>ghammahi</i>	<i>ghammatu</i>
	ဂမာမိ	ဂမာမိ	ဂမာမိ
...	<i>gamáni</i>	<i>gamahi</i>	<i>gamatu</i>
	ဂမ္မာမိ	ဂမ္မာမိ	ဂမ္မာမိ
...	<i>gachchhámi</i>	<i>gachchhahi</i>	<i>gachchhatu</i>

*Disa*, or *Dakhha* to SEE; Greek, DEIK-NUMI, CAUSE TO SEE.

§ 207. In Sanskrit, *disi* substitutes *pas* in the "special tenses," but in Pali *disa* is also used, and there are moods or tenses formed on the six following bases:

ဒိသ	ဒိသာ	သသ	သက္ခ	သက္ခ	ပသ
<i>disa</i>	<i>dissa</i>	<i>dassa</i>	<i>dakkha</i>	<i>dachchha</i>	<i>passa</i>

The following examples are in the active voice, and indicative mood.

PRESENT TENSE.

ဒိသတိ	ဒိသတိ	သက္ခတိ	သက္ခတိ	ပသတိ
<i>disati</i>	<i>dissati</i>	<i>dakkhati</i>	<i>dachchhati</i>	<i>passati</i>

"He sees."

အသ္မသ္မ *adassa*, Imperfect,—HE SAW. Cont. part. *diswá* ဒိသ္မ

*Nyá* to KNOW; Greek, GNO to KNOW.

§ 208. The Sanskrit irregular verbs appear to be more regular than the corresponding ones in Pali. This verb in Sanskrit has two bases only, while in Pali it has four, as:

ညာ	ဇာ	ဇာ	နာ	<i>nyá</i>	<i>já</i>	<i>jan</i>	<i>ná</i>
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PRESENT TENSE.

ဇာနာတိ	နာယတိ	<i>jánáti</i>	<i>náyati</i>	HE KNOWS.
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OPTATIVE MOOD.

ဇာနိယ	ဇာညာ	ဇာနိယာ	<i>jáneyya</i>	<i>janýá</i>	<i>jániyá</i>
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"He may know".

*Brú* to SPEAK; English, BRUIT to REPORT.

§ 209. This imperfect verb substitutes *áha* for its base in the perfect tense, as:

PRESENT TENSE

AORIST.

ဗြဝိတိ	ဗြဝိန္တိ	အဗြဝိ	အဗြဝံ
<i>bravíti</i>	<i>bravintí</i> —HE SAYS—THEY SAY	<i>abraví.</i>	<i>abravun</i> —SAID

PERFECT TENSE.

အာဟ	အာဟု	အာဟံသုံ
<i>áha</i>	<i>áhu</i>	<i>áhansun</i> —HE SAID. THEY SAID—THEY SAID.

Vacha to SPEAK ; Latin, VOCO to CALL.

§ 210. The verb *vacha* has three bases, *vacha*, *vakkha* and *ucha*. The Sanskrit pres. passive is formed from *ucha*, but in Pali more usually from *vacha*, though both forms are used, as:

### Active Voice.

PRESENT TENSE.

ဝက္ခာမိ ဝက္ခာမ ခုတ္တမိ ခုတ္တမ *vakkhāmi, vakkhāma—I SAY, WE SAY.*

IMPERFECT TENSE.

အဝေခါ အဝေခ ခုတ္တမိ ခုတ္တမ *avachā, avachū—HE SAID, THEY SAID.*

AORIST.

အဝေခါဝ အဝေခါဝံ *avocha, avochun—HE SAID, THEY SAID.*

### Passive Voice.

PRESENT TENSE.

ဝုတ္တေတ ဝုတ္တေတိ ဥတ္တေတ ဥတ္တေတ *vuchchate, vuchchati, uchchte.*  
“It is said.”

၀၃

§ 211. The last consonant of the root *vada* to SPEAK sometimes becomes *jj*, a change that does not appear to be made in Sanskrit.

ဝတ္ထာမိ ဝဒါမိ ဝတ္ထေမိ ဝဒေမိ *vajjāmi, vadāmi, vajjemi, vademi*  
“I speak, or say.”

OPTATIVE MOOD.

ဝတ္ထေယျ ဝဒေယျ *vajjeyya, vadeyya—HE MAY SPEAK.*

၆၇

§ 212. The root *jara* to GROW OLD, is sometimes changed to *jira*, *jiyya*, and *jiya*, as:

ဇိရတိ ဇိယတိ ဇိယတိ *jirati, jiyyati, jiyati—GROWS OLD*

၆၈

§ 213. The root *mara* to DIE, is occasionally changed to *miya*, as: မိယတိ မရတိ *miyati, marati—HE DIES.*

ဆိုသူ

§ 214. Sometimes *su* in *isu* to WISH, is changed to *chchha*. In Sanskrit this change is regularly made in “the special tenses”, but in Pali the change is represented as a matter of choice, thus:

ဆိုသူတိ လောတိ *ichchhati, esatī*—HE WISHES.

ယမ

§ 215. *Yamu*, to RESTRAIN, sometimes changes its last radical to *chchha*. Alwis writes *yama*, nearer the Sanskrit *yam*. With the preposition *ni*, it signifies to “be permanent, to observe”, while its Singalese definition, according to Alwis, is “regulates.”

နိယတ္တတိ နိယမတိ *niyachchhati niyamati*—HE OBSERVES.

ဒါ

§ 216. In *Dá* to GIVE, are several irregularities met in reading or noted by Kachchayano. The passive is sometimes made like the Sanskrit, *diyate*, and sometimes like the third conjugation, *di-yati*: and similar double forms are found with other verbs. The *dá* not only becomes *dī* occasionally, but also *de*. In one instance the base appears to be changed to *daha*, and the present tense is sometimes made from *dam*. The following are examples:

ဒဋ္ဌမိ ဒဋ္ဌိံ ဒဋ္ဌိံ *dgjjami, dammami, dahmi*—I GIVE.

ဒဋ္ဌေယျံ ဒဋ္ဌေယျံ *dajjeyya dadeyya*—HE MAY GIVE.

ဒိယတိ ဒိယတေ *diyati, diyate*—IT IS GIVEN.

### Miscellaneous Anomalies.

§ 217. The characteristic *ssa* of the future tense is sometimes omitted.

§ 218. The *a* augment of the imperfect and aorist tenses, and the conditional mood, is frequently omitted.

§ 219. The affix which marks the second person singular of the imperative mood sometimes take *á* before it, is sometimes omitted.

§ 220. “The intermediate *i*,” says Max Müller, “which has to be inserted between the verbal base and the terminations originally beginning with consonants”, in the unmodified tenses, furnishes “one of the most difficult chapters of Sanskrit grammar.” Kachchayano disposes of the whole subject in the following sentence:

“In the non-conjugational tenses the letter *i* comes.”

## Participles.

In both form and usage the Pali participles are nearly identical with the Sanskrit.

### Active Voice.

#### PRESENT PARTICIPLE.

§ 221. The present participle may be formed from the third person plural of the present tense, by changing the *anti* to *an*. In Sanskrit the change is to *at*. For the declension, see § 112.

#### FUTURE PARTICIPLE.

§ 222. The future participle may be made from the third person plural of the future tense, by the same change that makes the present. See § 178.

Kachchayano however makes this participle also by omitting the *ss* of the future tense, leaving the form of the present. Thus he gives

ကရောဏံ ကရောဏံ *karonto, karāno*—HE WHO WILL DO

#### PERFECT PARTICIPLE.

§ 223. The perfect participle active is formed by adding *vá* to the past participle passive. For the declension, see § 111.

## Middle and Passive Voices.

#### PRESENT PARTICIPLE.

§ 224. The present participle is formed by changing the termination of the third person plural of the present tense, *ante*, into *amana*.

This same form is used by Kachchayano for both the present and future tenses, and sometimes in an active signification as well as in a middle and passive. It is declined like the examples in § 89, 90, 95.

#### PAST PARTICIPLE.

§ 225. The past participle is formed by adding *ta* to the root, or in some instances *na*. It is frequently used as a finite verb. The declension is the same as the present participle noted above.

Kachchayano has another past participle, but not of common occurrence, made from this by the addition of *áti*, as:

ဘုတ္တိတိ ဝုတ္တိတိ *buttáti, vusitáti*—EATEN—REMAINED

The past participle is rarely formed by simply adding *ta* to the root unchanged, as:

နိတ *ita* GONE ညဉာတ *nyáta* KNOWN ဘိတ *bhíta* FEARED

§ 226. Sometimes an intermediate *i* is found between the root and the affix.

(a.) In some instances no farther change is made, as:

ယာဝ	ယာဝိတ	အာ	အာဝိတ
<i>yácha</i> to ASK,	<i>yáchita.</i> part.	<i>asa</i> to EAT,	<i>asita,</i> part.
ပဝ	ပဝိတ	ဘာသ	ဘာသိတ
<i>pacha</i> ... COOK,	<i>pachita,</i> ...	<i>bhása</i> SPEAK,	<i>bhásita,</i> ...
ဟာသ	ဟာသိတ	ရက္ခ	ရက္ခိတ
<i>hasa,</i> ... REJOICE,	<i>hasita</i> ...	<i>rakkha,</i> ... GUARD,	<i>rakkhita</i> ...
ဥပသ	ဥပသိတ	မဒ	မဒိတ
<i>upasa</i> ... APPROACH,	<i>upasita,</i> ...	<i>mada,</i> ... MADDEN,	<i>madita,</i> ...

(b.) Occasionally the penultimate vowel of the root is lengthened, sometimes as in § 187. As:

သိ	သယိတ	ဒိသ	ဒေသိတ
<i>si</i> ... SLEEP,	<i>sayita,</i> ...	<i>disa</i> ... PREACH,	<i>desita,</i> ...

(c.) Certain verbs with final *á* change it to *i*, as:

စှိ	စှိတ	ပါ	ပိတ
<i>thá</i> ... STAND,	<i>thita,</i> ...	<i>pá</i> ... DRINK,	<i>pita,</i> ...

§ 227. More usually no intermediate *i* occurs.

(a.) Some roots drop a final nasal before *ta*, as:

သုဂဓ	သုဂတ	ဥပဟာန	ဥပဟတ
<i>sugamu</i> ... GO WELL,	<i>sugata,</i> ...	<i>upahana</i> ... DESTROY	<i>upahata</i> ...
မာန	မတ	ရမ	ရတ
<i>mana</i> ... MIND,	<i>mata</i> ...	<i>ramu</i> ... ENJOY,	<i>rata</i> ...

(b.) Occasionally when a final nasal is rejected, the preceding vowel is lengthened, as:

ဇန	ဇိတ	ဟန	ဟိတ
<i>jana</i> ... BEAR,	<i>játa</i> ...	<i>hna,</i> ... KILL,	<i>háta</i> ...

(c.) Roots with a final *ch*, or *j*, usually change that letter to *t*, before the *t* of the participle, as:

သိဝ	သိတ္တ	ဝေ	ဝါတ္တ
<i>sicha</i> , to POUR,	<i>sitta</i> , part.	<i>vacha</i> , to SPEAK,	<i>vutta</i> , part.
ဝိဝိဝ	ဝိဝိတ္တ	ဘုဇ	ဘုတ္တ
<i>vivicha</i> . ... SOLITARY,	<i>vivitta</i> , ...	<i>bhujā</i> , EAT,	<i>bhutta</i> , ...
စာ	စတ္တ	ယုဇ	ယုတ္တ
<i>chaja</i> , ... ABANDON,	<i>chatta</i> , ...	<i>yujā</i> , ... UNITE,	<i>yutta</i> , ...

(d.) Occasionally the *t* of the participle is changed to the palatal of the root, as:

နဝ	နိတ္တ
<i>nacha</i> , to DANCE,	<i>nachcha</i> , part.

(e.) A final *p* is dropped, and the *t* is doubled, as:

လိပ	လိတ္တ	သံတပ	သံတိတ္တ
<i>lipa</i> ... SMEAR,	<i>litta</i> , ...	<i>santapa</i> , ... BURN	<i>santatta</i> ...
သုပ	သုတ္တ	သုဂပ	သုဂတ္တ
<i>supa</i> , ... SLEEP,	<i>sutta</i> ...	<i>sugupa</i> , ... HIDE,	<i>sugutta</i> , ...

(f.) In some instances the final consonant of the root is dropped, and the participle is written *tha*, as:

ပစ္ဆ	ပုဋ္ဌ	ယာဇ	ယိဋ္ဌ
<i>pachchha</i> , ... ASK,	<i>puṭṭha</i> , ...	<i>yaja</i> , ... OFFER,	<i>yitha</i> , ...
ဝသ	ဝဋ္ဌ	ဒိသ	ဒိဋ္ဌ
<i>vasa</i> , ... DWELL,	<i>vathā</i> , ...	<i>disa</i> , ... SEE,	<i>ditha</i> , ...
နာ	နိဋ္ဌ		
<i>nacha</i> , to DANCE,	<i>natha</i> , part.		

(g.) Sometimes the participial *d* becomes *ḍh* before *ḍh*, and *dh* before *d*, and *bh*, as:

ဗုဓ	ဗုဒ္ဓ	ယာဘ	ယဒ္ဓ
<i>budha</i> , ... KNOW,	<i>buddha</i> , ...	<i>labha</i> , ... OBTAIN,	<i>laddha</i> , ...



(h.) Certain roots ending in *mr*, or *mu*, change their final to *n* before the participial *t*, as:

ဝိဘာရ	ဝိဘဟန္တ	သံကာရ	သကာန္တ
<i>vibhamu</i> , to TURN,	<i>vibbhanta</i> , part. <i>sangamu</i> ,	to GO	<i>sakanta</i> , part.
ခရ	ခန္တ	သရ	သန္တ
<i>khamu</i> , ... DIG	<i>khanta</i> , ...	<i>samu</i> , to QUIET,	<i>santa</i> , ...
ဒရ	ဒန္တ	ဝရ	ဝန္တ
<i>damu</i> ... TAME,	<i>danta</i> , ...	<i>vamu</i> , ... VOMIT,	<i>vanta</i> , ...

(i.) In some instances a final *r* is rejected before the participial *t*, as :

ပကာရ	ပကာတ	ဝိသရ	ဝိသတ
<i>pakara</i> , ... DO	<i>pakata</i> , ...	<i>visara</i> , ... GO,	<i>visata</i> , ...

(k.) When the intermediate *i* is used, the final *r*, or nasal is not rejected, as:

ဂရ	ဂမိတ	သရ	သရိတ
<i>gamu</i> , ... GO,	<i>gamita</i> , ...	<i>sara</i> , ... REMEMBER,	<i>sarita</i> , ...


(l.) Before a few roots with final *h* the participial *t* is changed to *l*, as :

အာရဟ	အရဟန္တ	ဂဟ	ဂဟန္တ
<i>aruha</i> , ... ASCEND,	<i>aruhla</i> ...	<i>gaha</i> , ... TAKE,	<i>gahlā</i> ...
ဗဟ	ဗဟန္တ	ဘဟ	ဘဟန္တ
<i>baha</i> , ... OBTAIN,	<i>bahlā</i> , ...	<i>ḍaha</i> , ... BURN,	<i>ḍahlā</i> , ...

§ 228. Certain verbs take *na* for the passive participle instead of *ta*, among which may be noted the following:

(a.) Roots whose finals are *d*, *d*, or *dh* often take *na*, and *n* in the place of their final radical, as:

ဘိဒ	ဘိန္န	ဆိဒ	ဆိန္န
<i>bhida</i> , ... DIVIDE,	<i>bhinna</i> , ...	<i>chhida</i> , ... CUT,	<i>chhinna</i> , ...
ရုဓ	ရုန္န	ခိရ	ခိန္န
<i>rudha</i> , ... HINDER,	<i>runna</i> , ...	<i>kkida</i> , ... ALARM,	<i>khinna</i> , ...

(b.) Roots with a final *r*, when they correspond to *rí*  final in Sanskrit, usually take *n*, as:

တရ                      တိဏ္ဏ                      ပရိဇီရ                      ပရိဇီဏ္ဏ  
*tara*, to CROSS, *tiṇṇa*, part. *parijira*, to BE VERY OLD, *parijinna*, pt.

## CONTINUATIVE PARTICIPLE.

§ 229. The indeclinable past participle is sometimes called the *gerund*. It corresponds to the Greek participle when used to continue a sentence without a conjunction, as in Luke 9: 16. “*Lebón* “having taken” the five loaves and two fishes, “*anablexas*” “having looked up” to heaven, He blessed them.” So in Pali:

သနခေ ဗိန္ဒိတွာ ဗြဟ္မဏံ ရက္ခတော ဩတာရေတွာ  
*sanakhe bindhitwá brahmanan rukkhato otáretwá*  
 သင်္ခါသန္ဓရေ နိဿိဒါပေတွာ ဘောဇနံ ဒေတွာ ဣမံဂါတ  
*sākhāsandhare nisīdāpetwá bhojanan dāwá imangāta*  
 မာဟာ                      *māha*

“Having tied up the dogs, having caused the brahmin to descend from the tree, having seated him on spread branches, having given food, he spoke this verse.”

§ 230 This participle has several forms, as follows:

(a.) After simple verbs it is usually written *twá*, *twána*, or *tuna*.

(b.) After compound verbs, the continuative affix is commonly, but not uniformly, *ya*.

§ 231. The root is usually subjected to the same changes before *twá* as before *ta* of the past participle. There are a few exceptions, the most prominent of which is, that the causative particles are retained before *twá*, while they are rejected before *ta*:

ဝန္ဓာပေတွာ	<i>vandāpetwá</i> —HAVING CAUSED TO WORSHIP		
ကာရေတွာ	<i>kāretwá</i>	...	DO
ပူရေတွာ	<i>pūretwá</i>	...	FILL
သံမောဟေတွာ	<i>sanmohetwá</i>	...	BE FOOLISH
ဥန္နာဒေတွာ	<i>unnādetwá</i>	...	ECHO

§ 232. No distinction is made between *twá*, *twána*, and *tuna*. Different forms are often used with the same verb, as:

သုတ္တဝါ သုတ္တဝါနု *sutwá, sutwána*—HAVING HEARD

ဝံတွာ ဝံတုနု *gantwá, gantuna*— ... GONE

§ 233. When *y* is used with compound verbs, it is subject to the same rules as *y*, when united with the verb to form the passive voice, as in § 179. Thus:

ဝြဟာယ *oháya*—ABANDONED. ဝိဝိဇ္ဇ *wivichcha*—SOLITARY.

ဥပ္ပါဒ္ဓိ *uppajja*—BORN. အာရမ္ဘ *árambha*—EXERTED.

အာဂမ္ဘ *ágamma*—COME. ပဂ္ဂဟ *paggha*—TAKEN UP.

§ 234. In the books *twá* is often met with compound verbs, and both *ya*, and *twá* are frequently used with the same verb, as:

အဘိဝံနိယ အဘိဝံနိတွာ *abhivandiya, abhivanditwá*  
“Having worshipped remarkably.”

အာဒါယ အာဒါယိတွာ *ádáya, ádiyitwá*—HAVING TAKEN.

FUTURE PASSIVE PARTICIPLE.

§ 235. The future passive participle is usually made by the affix *tabpa*, but sometimes by *aniya*, *ya*, *yya*, and *teyya*. Some grammarians class these participles as verbal adjectives. They express futurity combined with possibility, obligation, or fitness.

For instance: In a great drought the people fasted and prayed seven days, and still no rain fell. The question was then asked:

ကိန္နုခေါ ကာတဗ္ဗံ *kinnukho tabpan*

“What is to be done?” or, “What shall be done?” or,

“What ought to be done?” or, “What can be done?”

(a.) If the vowel of the root be lengthened in conjugation, and the intermediate *i* be inserted, the same changes are made before *tabpa*, as:

ဘူ ဘဝိတဗ္ဗံ ဘုဇ ဘောတဗ္ဗံ  
*bhú* to BE, *bavitabpa*. *buja* to EAT, *bhotabpa*.

ဒါ ဒါတဗ္ဗံ ကာ ကာတဗ္ဗံ ကတ္တဗ္ဗံ  
*dá* ... GIVE, *dátatbpa*. *kara* ... DO, *kutabpa*, or *kattabpa*

(b) Sometimes there are two forms, one with intermediate *i*, and one without it, as:

မန့်                      မန္တပ္ပ      မနိတပ္ပ      ခန့်      ခန္တပ္ပ      ခနိတပ္ပ  
*manu* to THINK, *mantabpa*, *manitabpa*. *khamu* DIG, *khantabpa*, *khani-*  
 ဂမ                      ဂန္တပ္ပ      ဂမိတပ္ပ      ဟန      ဟန္တပ္ပ      ဟနိတပ္ပ  
*gamu* to GO, *gantabpa*, *gamitabpa*. *hana* KILL, *hantabpa*, *hani-*

This participle is declined like *sabpa* § 110.

(c.) The base of the verb before *aniya*, *yya*, or *ya*, is usually the same as that before *tabpa*, omitting the intermediate *i* always before *aniya*, as:

အဓိဇ္ဈ	အဇ္ဈနိယ	ပဒ	ပဇ္ဇနိယ
<i>adhii</i> to LEARN, <i>ajjhaniya</i> .		<i>pada</i> to GO,	<i>pajjaniya</i>
အာသ	အာသနိယ	ကရ	ကာရနိယ
<i>ása</i> ... PUT IN, <i>ásaniya</i> .		<i>kara</i> ... DO	<i>karaníya</i> .
ဇိ	ဇေယျ	နိ	နေယျ
<i>ji</i> ... CONQUOR, <i>jeyya</i> .		<i>ni</i> ... GUIDE, <i>neyya</i> .	
ကရ	ကာရိယံ	ဒိသ	ဒဋ္ဌေယျ ဒိဋ္ဌေယျ
<i>kara</i> ... DO, <i>káriya</i> .		<i>disa</i> ... SEE, <i>datheyya</i> , <i>ditheyya</i>	
ညာ	ညာတေယျ	ပဒ	ပတ္တေယျ
<i>nyá</i> ... KNOW, <i>nyátteyya</i> .		<i>pada</i> ... GO, <i>patteyya</i> .	

*Aniya* is written with a long *i* by Clough, as in Sanskrit.

#### INFINITIVE MOOD.

§ 236. The infinitive mood is classed by Kachchayano with the participles, and it is formed by the affix *tun* with the same base before it, as precedes the future participle *tabpa*, as:

ဇန	ဇနိတုံ	ဇိ	ဇေတုံ
<i>jana</i> ... BE BORN, <i>janitun</i> .		<i>ji</i> ... CONQUER, <i>jetun</i> .	
သု	သေဝတုံ	ဝာ	ဝာတုံ
<i>su</i> ... HEAR, <i>sotun</i> .		<i>dhá</i> ... BEAR, <i>dhátun</i> .	

## CHAPTER VIII.

### INDECLINABLE WORDS.

Indeclinable words may be divided into adverbs, prepositions, conjunctions, and interjections.

#### Adverbs.

§ 237. Some adverbs are formed by the cases of nouns, and have a form of declension, as:

စီရံ	စီရေန	စီရသံ
<i>chíran.</i> A LONG TIME. <i>chírena,</i> BY A LONG TIME. <i>chírassan.</i> OF LONG TIME.		
မုရတော	ပစ္စတော	ကတော
<i>puráto,</i> BEFORE.	<i>pachchato.</i> BEHIND.	<i>kato,</i> WHENCE?

#### CORRELLATIVE ADVERBS.

§ 238. Certain adverbs are correllatives formed by affixing a particle to a pronoun, and forming adverbs of

Time.	Place.	Manner.	Quantity.
ဣဒါနိ	အတ္တ အတြ	တတာ	တာဝ
<i>idāni,</i> NOW.	<i>atta, atra,</i> HERE.	<i>tathá,</i> THUS.	<i>táva,</i> SO MUCH
တဒါ တဒါနိ	တတ္တ တတြ		
<i>tadá, tadāni,</i> THEN.	<i>tatta, tatra,</i> THERE.		
ယဒါ	ယတ္တ ယတြ	ယတာ	ယာဝ
<i>yadá,</i> WHEN.	<i>yatta, yatra,</i> WHERE.	<i>yathá,</i> AS.	<i>yáva,</i> AS MUCH
ကဒါ ကုဒါ	ကုတ္တ ကုတြ	ကထံ	
<i>kadá, kudá,</i> WHEN?	<i>kutta, kutra,</i> WHERE?	<i>kathan,</i> HOW?	
သပ္ပဒါ သဒါ	သပ္ပတ္တ သပ္ပတြ	သပ္ပတ္တာ	
<i>sabpaddá, sadá,</i> ALWAYS.	<i>sabpatta, sabpatra,</i> ALL PLACES.	<i>sabpatthá,</i> IN [EVERY WAY.	
ဧကဒါ	ဧကတ္တ ဧကတြ		
<i>ekadá,</i> AT ONE TIME.	<i>ekatta, ekatra,</i> IN ONE PLACE.		
အညဒါ	အညတာ		
<i>anyadá,</i> AT ANOTHER TIME.	<i>anyathá,</i> IN AN OTHER WAY.		

## MISCELLANEOUS ADVERBS.

§ 239. There are many other miscellaneous adverbs, of which a few are here given according to the usual classification.

## (a.) ADVERBS OF TIME.

အခုနံ တေရဟိ ဟန္တ သမ္ပတိ အဇ္ဇ  
*adhund, etarahi, handa, sampati, ajja, NOW, AT PRESENT.*  
 ပဝေ ဒိဝါ နေသာ ရတ္တံ  
*page IN THE MORNING. divá, BY DAY. dosá, rattan, AT NIGHT.*

သတတံ သန္တတံ အနာရတံ သနာ  
*satatan, santatan, anárátan, sand, PERPETUALLY.*

## (b.) ADVERBS OF PLACE.

ဣဓ ဣဟ အတြဟ ဝဟံ တဟံ  
*idha, iha, atraha, HERE. tahan, tahn, THERE.*

ကုဟံ ကုဟိ ကုဟိတ္ထိနံ သမန္တာ  
*kuhan, kuhin, kuhinychanan, WHERE? samantá, ON ALL SIDES.*

အန္တရံ အန္တရာ အန္တရေန သမာ  
*antaran, WITHIN. antará, antarena, BETWEEN. samá, NEAR.*

## (c.) ADVERBS OF MANNER.

ဣတိ ဣတ္ထိ ဧဝံ ဧဝံ တထေဝ  
*iti, itthan, evan, hevan, THUS, tatheva, SO.*

ပုန ပုနုပုနံ နာနာ  
*puna, AGAIN. punapunnán, REPEATEDLY. nánda, VARIOUSLY.*

ဧဝံ ဟိ ကာမိနိ ခုဓာ  
*ve or, hi, CERTAINLY. kámini, WILLINGLY. mudhá, IN VAIN.*

## (d.) ADVERBS OF QUANTITY.

အတိ အတိဝ အတိသာယော ဤသံ  
*ati, ativa, atisáyo, MUCH, EXCEEDINGLY. ésan, LITTLE.*

## (e.) ADVERBS OF AFFIRMATION.

အာမ သာဓု သာဟု  
*áma, YES, CERTAINLY. sádhú, sáhu, YES, AGREED.*

## (f.) ADVERBS OF NEGATION.

အ အံ န နော နဟိ ဝာ  
*a, an, na, no, nahi, NO, NOT. ná, PROHIBITIVE.*

**Prepositions.**

§ 240 Prepositions are often prefixed to verbs in Pali, as in Greek. Some of them are nearly identical both in form, and signification.

Thus *para* in Greek, is *pará* in Pali.

... <i>peri</i>	...	<i>pari</i>	...
... <i>upo</i>	...	<i>upa</i>	...
... <i>sun</i>	...	<i>san</i>	...

The whole number of these prepositions in Greek is eighteen, and though there are twenty in Pali, the two lists might be easily made to harmonize.

The Pali prepositions differ but slightly from the Sanskrit. The final *r* in *dur*, and *nir*, and the final *d* in *ud* are omitted in Pali, but they appear in composition before a vowel. The *r* in *pra*, and *prati* is dropped altogether in Pali.

The effect of these prepositions on the verbs with which they are combined must be learned from the usage. They cannot be adequately defined in a word. Thus *á*, which corresponds to the Latin *ad*, may be defined by TO, but when prefixed to certain verbs it reverses their meaning. So *dá* to GIVE, on becoming *ádá* signifies to TAKE. The following are the prepositions:

အဝ	အတိ	အဝိ	အဏ္ဏ	အနု
<i>á</i> , TO.	<i>ati</i> , BEYOND.	<i>adhi</i> , <i>ajjha</i> , ABOVE.	<i>anu</i> , AFTER.	
အဝ	အဝိ	အဘိ	အဘ္ဘ	အဝ ဩ
<i>apa</i> , OFF.	<i>api</i> , ON.	<i>abhi</i> , <i>abbha</i> , TOWARDS.	<i>ava</i> , o, AWAY.	
ဥ	ဥဝ	ဒု	နိ	
<i>u</i> , UP.	<i>upa</i> , ABOVE.	<i>du</i> , ILL.	<i>ni</i> , INTO.	
နိ	ဝ	ဝတိ	ဝနိ	ဝရာ
<i>ní</i> , OUT.	<i>pa</i> , BEFORE.	<i>pati</i> , <i>paṭi</i> , BACK.	<i>pará</i> , BACKWARDS.	
ဝရိ	ဝိ	သိ	သု	
<i>pari</i> AROUND. <i>vi</i> , APART.		<i>san</i> , WITH.	<i>su</i> , WELL.	

§ 241. Some of the above prepositions are often used with nouns and pronouns, but, excepting *á*, usually as postpositions. And there are other particles, that are usually regarded as adverbs, which also serve as prepositions in the government of nouns and pronouns, as:

အဝ	အနွှေရ	ဥပရိ	ပရိ
<i>adha</i> , BELOW.	<i>antara</i> , BETWEEN.	<i>upari</i> , OVER.	<i>pari</i> , ABOUT.
ရိဟတ	ဝိနာ	သဟ	သင်္ခ သန္တိ
<i>rite</i> , WITHOUT.	<i>vená</i> , BESIDES.	<i>saha</i> , <i>saman</i> , <i>saddhin</i> ,	WITH.

### Conjunctions.

§ 242. There are very few conjunctions in Pali. All the parts of a compound sentence being so generally connected by participles, there is little use for them beyond that of linking together the parts of a paragraph. Of the few conjunctions in use, several are adverbs in form.

စ	စ—စ	အပိ	ပိ
<i>cha</i> , AND.	<i>cha—cha</i> , BOTH AND.	<i>api</i> , <i>pi</i> , AND, ALSO.	
ယဒိ	စေ	ဝိ	သံစေ
<i>yadi</i> , <i>che</i> , <i>chi</i> , <i>sache</i> ,	IF, WHEN.	<i>hi</i> , FOR, BECAUSE.	
ဧဝံ	ဧဝ	ဧဝံဟိ	
<i>evan</i> , AS,	<i>ve</i> , AS, WHEN.	<i>evanhi</i> , IF SO.	
ယတော	ယောန	တတော	တောန
<i>yato</i> ,	<i>yena</i> , WHEREFORE.	<i>tato</i> ,	<i>tena</i> . THEREFORE.
တဒါ	အထ	အထဝါပိ	
<i>tadá</i> , THEN.	<i>atha</i> , MOREOVER.	<i>athavápi</i> , AND BESIDES,	
ဝါ	ဝါ—ဝါ	တု	
<i>vá</i> , OR.	<i>vá—vá</i> , EITHER OR.	<i>tu</i> , BUT.	

### Interjections.

§ 243. Interjections are not common, the following may be noted:

ဘော,	ဟေ	<i>bho</i> , <i>he</i> , Ordinary terms of address.
အရေ,	ရေ	<i>are</i> , <i>re</i> , Disrespectful ...
ဓာဟော		<i>aho</i> , An exclamation of surprise.



## CHAPTER IX.

### DERIVATIVE WORDS.

The roots of the Sanskrit language are estimated at about two thousand, and the Pali and Sanskrit roots are substantially the same. And it may be remarked in passing that the Burmese and Karen languages are formed from a similar number of roots, and, if in other tongues they be found of about the same number, there will be a strong presumption that in the roots of various languages we have merely the different changes that have been rung out of the original set of roots in use, when "The whole earth was of one language and one speech."

These two thousand roots are made into one or two hundred thousand words, as in Webster's English dictionary, by changing their forms, or taking additions, or both. The added letters that form new conjugations often give different significations to the verb, and the prefixed prepositions have frequently the same effect as the formation of new verbs.

Changes in the roots, and numerous affixes are used to form nouns and adjectives. The penultimate vowel is often changed as in § 187.

§ 244. The last consonant of the root is subjected to such changes and additions in derived words, that it is frequently difficult for the student to refer them to their proper roots. Thus:

စ		က		လ		ဂါက
<i>ch</i>	becomes	<i>k</i> ,	as	<i>pacha</i>	to COOK,	<i>pāka</i> COOKING.
“		စိ		ရိဝ		ရိစ္ဆာ
...	...	<i>chchh</i> ,	...	<i>richa</i>	... DESTROY,	<i>richchhá</i> DESTROYING
“		စိ		သံအာ		သမဇ္ဇာ
...	...	<i>jj</i> ,	...	<i>sanacha</i> ,	... MOVE,	<i>samajjā</i> MOVING.
စိ		စိ		ဂစ္ဆိ		ဂန္धि
<i>chchh</i>	...	<i>ndh</i> ,	...	<i>gachchha</i>	... GO,	<i>gandha</i> ODOUR.
ဇ		ဂ		ယုဇ		ယောဂ
<i>j</i>	...	<i>g</i> ,	...	<i>yujā</i> ,	... JOIN,	<i>yōga</i> JOINING.

ပွဲ	ငံ	သံ	သံ
<i>nych</i> becomes	<i>ngg</i> , as	<i>sanycha</i> to	QUIET,
သံ	“	ရံ	ရံ
<i>nj</i> ...	... ..	<i>ranja</i> ...	DESIRE,
“	“	“	<i>rangga</i> DESIRING.
...	“	“	“
...	<i>tthi</i> , ...	... ..	<i>ratti</i> ...
“	“	“	“
...	<i>th</i> ...	... ..	<i>ratha</i> ...
...	“	“	“
...	<i>chch</i> , ...	<i>nata</i> ...	DANCE,
<i>t</i> ...	...	...	<i>nuchcha</i> DANCING.
...	“	“	“
...	<i>n</i> , ...	<i>khida</i> ...	ALARM,
<i>d</i> ...	...	...	<i>khinna</i> ALARMING.
...	“	“	“
...	<i>chch</i> , ...	<i>sata</i> , ...	BE TRUE,
<i>t</i> ...	...	...	<i>sachcha</i> TRUTH.
“	“	“	“
...	<i>chchh</i> , ...	<i>kita</i> GIVE MEDICINE,	<i>kachchhá</i> MEDICINE.
...	“	“	“
...	<i>chchha</i> , ...	<i>katha</i> ...	SPEAK,
<i>th</i> ...	...	...	<i>kachchha</i> SPEAKING.
“	“	“	“
...	<i>l</i> , ...	<i>matha</i> ...	BOX,
...	...	...	<i>malla</i> A BOXER.
...	“	“	“
...	<i>chchh</i> , ...	<i>tuda</i> , ...	GIVE PAIN,
<i>d</i> ...	...	...	<i>tuchchhá</i> GIVING PAIN.
“	“	“	“
...	<i>j</i> , ...	<i>vida</i> , ...	KNOW,
...	...	...	<i>vijja</i> KNOWLEDGE.
“	“	“	“
...	<i>tthi</i> , ...	<i>mida</i> , ...	LOVE,
...	...	...	<i>metti</i> LOVE.
“	“	“	“
...	<i>tr</i> , ...	<i>chhada</i> , ...	COVER,
...	...	...	<i>chhatra</i> AN UMBRELLA.
...	“	“	“
...	<i>j</i> , ...	<i>budha</i> ...	KNOW,
<i>dh</i> ...	...	...	<i>bojja</i> INTELLIGENCE.

ဝ	စ	ဝါ	ဝါ
<i>dh</i> becomes	<i>ḍḍ</i> , as	<i>vuḍha</i> to INCREASE,	<i>vuḍḍa</i> INCREASE.
န	တ	မန	မတ
<i>n</i> ...	<i>t</i> , ...	<i>mana</i> ... THINK,	<i>mata</i> KNOWLEDGE.
ဘ	ခ	လဘ	လခ
<i>bh</i> ...	<i>chchh</i> , ...	<i>labha</i> ... OBTAIN,	<i>lachchhá</i> OBTAINING.
“	ခ	“	လခ
...	<i>ḍḍh</i> , ...	... ..	<i>laddhá</i> ...
မ	ခ	ဂမ	ဂခ
<i>mu</i> ...	<i>chchh</i> , ...	<i>gamu</i> ... GO,	<i>gachchhá</i> GOING.
ရ	တ	မရ	မတ
<i>r</i> ...	<i>t</i> , ...	<i>mara</i> ... DIE,	<i>mata</i> DEATH.
“	တ	ဂတ	ဂတ
...	<i>tt</i> , ...	<i>vara</i> ... PRESERVE,	<i>vatta</i> A GARMENT.
“	မ	ဂမ	ဂမ
...	<i>mm</i> , ...	<i>dhara</i> ... ESTABLISH	<i>dhamma</i> LAW.
ဝ	တ	သတ	သတ
<i>v</i> ...	<i>tt</i> , ...	<i>suva</i> ... INJURE,	<i>satta</i> A KNIFE.
သ	ခ	ဝသ	ဝခ
<i>s</i> ...	<i>chchh</i> , ...	<i>vasa</i> ... DWELL,	<i>vachchhá</i> DWELLING.
“	စ	ဥသ	ဥစ
...	<i>ḍḍ</i> , ...	<i>usu</i> ... BE TROUBLED,	<i>uḍḍa</i> TROUBLE.
သ	စ	အဘိဇ္ဈသ	အဘိဇ္ဈာ
<i>su</i> ...	<i>jjh</i> , ...	<i>abhiisu</i> ... DESIRE,	<i>abhijjhá</i> DESIRING.
“	ခ	“	အဘိဇ္ဈာ
...	<i>chchh</i> ...	... ..	<i>abhichchhá</i> ...
ဟ	ခ	မဟ	မခ
<i>h</i> ...	<i>chchh</i> , ...	<i>muha</i> ... DOUBT,	<i>muchchhá</i> , DOUBTING.
“	ဟ	ဂဟ	ဂဟ
...	<i>y</i> , ..	<i>gaha</i> ... TAKE,	<i>gáya</i> TAKING.

§ 245. Sometimes the last consonant is omitted altogether, as:

တုရဂဃ                      တုရဂ                      ဂဃ  
*turagamu* to GO SWIFTLY,      *turaga* A HORSE; from *gamu*.

ဘူဇဂဃ                      ဘူဇဂ                      “  
*bhūjagamu* ... CROOKEDLY,      *bhujaga* A SNAKE;      ...

§ 246. Occasionally, though regularly derived from the root, every letter of the root is changed in the derivative, as:

ဝဓ                      ဇ္ဇက                      ဥဓဓ  
*vacha* to SPEAK,      *oka* SPEAKING,      *utta* SPOKEN, UTTERED.

If words in the same language are occasionally changed, by the operation of established laws, to forms that retain no element of the original root, it may be expected that such changes will often occur when the words pass into other languages, and etymologists are therefore compelled to allow “vowels to go for nothing, and consonants for very little.”

It appears from the above examples, that there is a strong tendency to substitute, in the last radical, a guttural for a palatal, a palatal for a dental, and that *chchh* represents *ch*, *t*, *th*, *d*, *bh*, *m*, *s*, and *h*. But while the last consonant is constantly an evanescent quantity, the first almost always remains unchanged. It is the only permanent part of the word, and may perhaps indicate the monosyllabic base from which the root was originally derived.

Kachchayano enters largely into the derivation of words. Three books, out of the eight into which his grammar is divided, are devoted to this subject. A small fraction only of what he has written can be given here. To enter fully into the matter belongs rather to the dictionary, than to the grammar.

§ 247. The verbal root unchanged is occasionally used for a noun or adjective, as:

ဝဓ      *vama* to VOMIT,      ဝဓ      *vama* VOMITING.

§ 248. More usually the penultimate vowel is lengthened, and if the final radical be a palatal, it is changed to its corresponding guttural, as:

ပုဇ      ခေဇဇက      ရုဇ      ခေဇဂ  
*pucha* to GRIEVE, *soka* GRIEVING. *ruja* to BE SICK, *roga* SICKNESS.

§ 249. (a.) *Ka* is added to verbal roots, after lengthening the penultimate vowel, to form nouns, and adjectives, as :

ပဝ	<i>pacha</i> to COOK,	ပါစက	<i>páchaka</i>	A COOK.
လူ	<i>lu</i> to REAP,	လာဝက	<i>lávaka</i>	A REAPER.

(b.) *Ka* added to nouns forms nouns of multitude, as :

မနုဿ	<i>manussa</i> MAN.	မနုဿက	<i>manussaka</i>	MANY MEN.
မယျူရ	<i>mayúra</i> PEACOCK,	မယျူရက	<i>mayúrika</i>	MANY PEACOCKS.
မဟိဿ	<i>mahinsa</i> BUFFALO,	မဟိဿက	<i>mahinsaka</i>	MANY BUFFALOES

§ 250. *Yaka* is added to verbal roots unchanged to form nouns, as :

ဒါ	<i>dá</i> to GIVE,	ဒါယက	<i>dáyaka</i>	A GIVER.
ဝိန	<i>vina</i> to INSTRUCT,	ဝိနယက	<i>vinayaka</i>	AN INSTRUCTOR.

§ 251. *Ika* is affixed to nouns, dropping the last vowel, to form other nouns and adjectives. The new nouns formed are often denominatives, gentiles, and instrumentive nouns, but the general effect of the particle is that of *man*, with or without a hyphen, as affixed to nouns in English. Thus "Net-man," in Pali is "Fisherman," in English. The following are examples:

ဇာလ	<i>jála</i> A NET,	ဇာလိက	<i>jálíka</i>	A NET-MAN.
စါပ	<i>chápa</i> A BOW,	စါပိက	<i>chápíka</i>	A BOWMAN.
ဒ္ဓါရ	<i>ḍvára</i> A DOOR,	ဒေါဝါရိက	<i>dovárika</i>	A DOOR-MAN.
မဂဓ	<i>maguda</i> MAGUDA,	မဂဓိက	<i>magadika</i>	A MAGUDAMAN.
နာဂရ	<i>nágara</i> A CITY,	နာဂရိက	<i>nágaríka</i>	A CITIZEN.
သောကရ	<i>sokara</i> HOG,	သောကရိက	<i>sokaríka</i>	A HOG-MAN.

That is a man who kills hogs—A BUTCHER.

ဝါတ *váta* WIND,      ဝါတိက *vátika* A WIND-MAN. That is one suffering from disease produced by wind, or flatulency.

တိလ *tila* SESAMUM,      တေလိက *telíka* A SESAMUM-THING.

That is a mixture in which sesamum predominates.

ဝိနယ *vinaya* THE VINIYA, ဝေဠိက *venayika* A VINIYA-MAN.

That is a student of the Viniya Buddhist Scriptures.

ဓမ္မ *dhamma* LAW, ဓမ္မိက *dhammika* A LAW-MAN.

That is one devoted to the law—RELIGIOUS.

ကာယ *kaya* BODY, ကာယိက *kāyika* BODY-MAN.

That is pertaining to the body—CORPOREAL.

မာဉာ *manasa* MIND, မာဉာသိက *mānasika* MIND-MAN.

That is pertaining to the mind—MENTAL.

ဝစာ *vachasa* WORD, ဝါစာသိက *vāchasika* WORD-MAN.

That is pertaining to words—VERBAL.

§ 252. Many nouns and adjectives are met with the form of the passive past participle, adding *ta*, *ita* to the verbal base, as:

ဧ *i* to GO, ဧတ *ita* GONE.

ပူဇ *pūja* to OFFER, ADORE, ပူဇိတ *pūjita* OFFERED, ADORED.

ဝိဒ *vida* to KNOW, ဝိဒိတ *vidita* KNOWN.

§ 253. *Tta*, optionally changed to *tra*, is added to verbal root to form nouns, as:

ပါ *pá* to DRINK, ပတ္တ *patta*, or *patra*, DRINKING CUP.

ဒါ *dá* to GIVE, ဒိတ္တ *dátta*, or *dātra*, A DONOR.

§ 254. *Itta* is added to verbal roots, after the penultimate vowel has been lengthened, to form nouns of aggregation, as:

ဝဒ *vada* to SPEAK, ဝဒိတ္တ *vāditta* THE WHOLE OF THE SPEAKERS, OR A MULTITUDE OF SPEAKERS.

စာ *chara* to OBSERVE, စာရိတ္တ *chāritta* THE WHOLE OF THE OBSERVERS, OR A MULTITUDE OF OBSERVERS.

§ 255. A few abstract nouns are formed by adding *tha* to verbal roots, as:

ဒရ *dara* to DREAD, ဒရထ *duratha* DREAD.

ဒရ *damu* to REPROVE, ဒဗ္ဗထ *dammattha* REPROOF.

§ 256. Many nouns, and adjectives are formed by adding *n* or *ŋ* to verbal roots, as:

ကုဓ	<i>kudha</i> to BE ANGRY,	ကောဓန	<i>kodhana</i> ANGRY.
နုသ	<i>dusa</i> to BE WICKED,	နိသန	<i>dosana</i> WICKED.
ပု	<i>pu</i> to BE PURE,	ပဝန	<i>pavana</i> PURE.
အသ	<i>asa</i> to EAT,	အသန	<i>asana</i> EATING.
ညာ	<i>nyá</i> to KNOW,	ညာဏ	<i>nyána</i> KNOWING.
ကရ	<i>kara</i> to ACT,	ကရဏ	<i>karana</i> ACTION, or INSTRUMENT OF ACTION.

§ 257. *Yana* is affixed to proper names to form patronymics, as:

ဝစ္ဆိ	<i>vachchha</i> VACHCHHA,	ဝစ္ဆယန	<i>vachchayana</i> THE SON OF VACHCHHA.
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§ 258. *Ma* is added to roots in the signification of possession, as:

ဂေါ	<i>go</i> AN OX,	ဂေါမ	<i>goma</i> A POSSESSOR OF OXEN.
ဝါ	<i>vá</i> to BE WITHERED,	ဝါမ	<i>váma</i> A WITHERED THING.
ဟု	<i>hu</i> to SACRIFICE,	ဟောမ	<i>homa</i> A SACRIFICE.

§ 259. *T̃tima* is affixed to verbal roots, after dropping their last vowel, to form nouns, as:

ဒါ	<i>dá</i> to GIVE,	ဒတ္တိမ	<i>dattima</i> A THING GIVEN, GIFT.
ကု	<i>ku</i> to BE BAD,	ကတ္တိမ	<i>kattima</i> A THING THAT IS BAD.

§ 260. *Ya* is appended to verbal roots to form nouns denoting the instrument, as:

ဝိန	<i>vina</i> to INSTRUCT,	ဝိနယ	<i>vinaya</i> THE WORK THAT INSTRUCTS.
နိဿ	<i>nissa</i> to TRUST IN,	နိဿယ	<i>nissaya</i> THE PERSON TRUSTED IN. i. e. A TEACHER.

§ 261. *Ya* compounded with the last consonant is added to adjectives to form abstract nouns, as:

အလသ *alasa* IDLE,      အါလသျ *ālasya* IDLENESS.  
 အရောဂ *aroga* NOT SICK,      အဝရောဂျ *ārogya* THE STATE OF  
 NOT BEING SICK.

§ 262. *Maya* is affixed to nouns, after lengthening the vowel, to form other nouns, as:

အယ *aya* IRON,      အယောယယ *ayomaya* MADE  
 OF IRON, OR A WORKER IN IRON. i. e. A BLACKSMITH.  
 သုဝဏ္ဏ *suvaṇṇa* GOLD,      သောဝဏ္ဏယယ *sovaṇṇamaya* MADE  
 OF GOLD, OR A WORKER IN GOLD. i. e. A GOLDSMITH.

§ 263. (a.) *Eya, eyy*, is added to verbal roots, after dropping the last vowel, to form nouns, as:

ဒါ *dā* to GIVE,      ဒေယျ *deyya* GIVING.  
 ပါ *pā* to DRINK,      ပေယျ *peyya* DRINKING.  
 ဟာ *hā* to REJECT,      ဟေယျ *heyya* REJECTING.  
 မာ *mā* to LOVE,      မေယျ *meyya* LOVING.  
 ဉာ *nyā* to KNOW,      ဉေယျ *nyeyya* KNOWING.

(b.) *Eyya* is added to nouns to form other nouns in the signification of worthiness, as;

ဒဿန *dassana* SEEING,      ဒဿနေယျ *dassaneyya* WORTHY OF  
 BEING SEEN.  
 ဝန္ဓန *vandana* WORSHIPPING,      ဝန္ဓနေယျ *vandaneyya* WORTHY OF  
 BEING WORSHIPPED.

(c.) It is added to feminine proper names to form patronymics, as:

ဂင်္ဂါ *ganggā* GANGGA,      ဂင်္ဂေယ *ganggega* GANGGEYA,  
 A SON OF GANGGA  
 ရုဟိန္ဒါ *ruhindā* RUHINA,      ရေဟိန္ဒေယျ *rohineyya* ROHINEYYA  
 A SON OF RUHINA.



§ 264. *Kara* is added to nouns to form denominatives, as :

ကုမ္ဘ	<i>kumbha</i> A POT,	ကုမ္ဘကာရ	<i>kumbhakāra</i> A POTTER..
မာလာ	<i>māla</i> A FLOWER,	မာလာကာရ	<i>mālakāra</i> A FLOWERIST.
ရာထ	<i>ratha</i> A CARRIAGE,	ရာထကာရ	<i>rathakāra</i> CARRIAGE-MAKER.

§ 265. *Ura* is affixed to verbal roots to form nouns, and adjectives, as:

ဝိဒ	<i>vida</i> to KNOW,	ဝိဒုရ	<i>vidura</i> KNOWING, WISE.
မာသ	<i>masa</i> to WEIGH,	မာသုရ	<i>masura</i> A PEA.

§ 266. *Era* is added to proper names to form patronymics, as-  
 ဝိဓဝါ *vidhavá* VIDHAHA, ဝေဓဝေရ *vedhavera* VEDHAVERA  
 THE SON OF VIDHAHA.

§ 267. *La* is added to verbal roots to form nouns and adjectives, as:

ပဋ	<i>paṭa</i> to SURROUND,	ပဋလ	<i>paṭala</i> A MULTITUDE.
ရသ	<i>musa</i> to BREAK,	ရသလ	<i>musala</i> A PESTLE.
ကုသ	<i>kusa</i> to SHINE,	ကုသလ	<i>kusala</i> HAPPY.
မဂ	<i>maga</i> to GO,	မဂ္ဂလ	<i>manggala</i> FORTUNATE.

§ 268. *Lla* is added to nouns to form other nouns, as:

ဝေဒ	<i>veda</i> THE VEDA,	ဝေဒလ္လ	<i>vedalla</i> ONE WHO TRUSTS IN THE VEDAS.
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§ 269. *Lla* is added to nouns to form adjectives in the signification of possession, as:

တုဏ္ဏ	<i>tunda</i> A SNOUT,	တုဏ္ဏိလ	<i>tundila</i> , HAVING A SNOUT. That is having a large snout.
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§ 270 When a proper name ends in *u*, the patronymic is sometimes made by changing it to *va*, and lengthening the penultimate vowel, as:

မာန	<i>manu</i> MANU,	မာနာဝ	<i>mānava</i> MANAVA SON OF MANU.
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§ 271. *Sa* or *ssa* is added to verbal roots to form nouns and adjectives, as:

အဝ *ala* to ADORN, အလသ *alasa* IDLE.

မာ မာ *mana*, or *manu* to KNOW, မာသ *manussa* MAN.

That is the being that knows good and evil.

§ 272. *A* is added to verbal roots to form abstract nouns, as:

မာ *mada* to INTOXICATE, မာမာ *machchhá* INTOXICATION.

§ 273. *Tá* is affixed to nouns to form other nouns, as:

ဂာ *jana* MAN, ဂာဂာ *janatá* MANY MEN.

§ 274. *Vá* is added to nouns to form adjectives signifying possession, as:

ဂုဏ *guna* ATTRIBUTE, A GOOD ATTRIBUTE, ဂုဏဝါ *gunavá* POSSESSED OF GOOD ATTRIBUTES—VIRTUOUS.

ဂု *dhana* PROPERTY, ဂုဝါ *ghanavá* POSSESSED OF PROPERTY.

That is RICH.

ကော *kesa* HAIR, ကောသဝါ *kesavá* POSSESSED OF HAIR.

That is HAIRY.

ဘဂ *bhaga* GLORY, ဘဂဝါ *bhagavá* POSSESSED OF GLORY.

That is GLORIOUS.

§ 275. (a.) Nouns are formed from verbal roots by affixing *i*, as:

မာ *mana* to REVERENCE, မာနိ *muni* ONE REVERENCED, AN ASCETIC.

ကော *kava* to PAINT, ကောဂိ *kavi* A PAINTER.

(b.) It is added to proper names to form patronymics, as:

ဝါရာဏ *várāna* VARANA, ဝါရာဏိ *várāni* VARANI SON OF VARANA

§ 276. *Ti* is affixed to the same verbal base as that of the pas-

sive past participle, to form feminine abstract nouns, as:

မာ *mara* to DIE, မာတိ *mati* DEATH.

မာ *mana* to KNOW, မာတ္တိ *matti* KNOWLEDGE.

§ 277. *Di*, from *dissa* to SEE, is appended to pronomial bases in the signification of *like*, as:

ဒီဒိ	<i>di</i>	like	THIS.	ယာဒိ	<i>yádi</i>	like	WHAT.
တာဒိ	<i>tádi</i>	like	THAT.	မာဒိ	<i>mádi</i>	like	ME.
ကိဒိ	<i>kidi</i>	like	WHAT?	ဧဒိ	<i>edi</i>	like	THAT.
သာဒိ	<i>sádi</i>		EQUAL TO IT.				

This affix is also written *diso*, *riso*, and *dikkho*:

ဒိသာ      ဒိသော      ဒိက္ခော

§ 278. (a.) Nouns are formed from verbal or noun bases by affixing *i*, as:

ကာ	<i>kara</i>	to DO,	ကာရီ	<i>karí</i>	A DOER, AN ARTIFICER.
ဧဠာ	<i>danda</i>	A STICK,	ဧဠာဒိ	<i>dandí</i>	ONE WHO HAS A STICK.

(b.) It is added to proper names to form patronimics of the feminine gender, as:

ဂေါတမ	<i>gotama</i>	GOTAMA,	ဂေါတမီ	<i>gotamí</i>	GOTAMI THE DAUGHTER OF GOTAMA.
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§ 279. *Vi* is added to nouns to form nouns and adjectives in the signification of possession, as:

မေဓ	<i>medha</i>	UNDERSTANDING,	မေဓာဝီ	<i>medháví</i>	POSSESSED OF UNDERSTANDING, WISE.
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§ 280. *U*, *tu*, *dhu*, *nu*, and *nu*, are added to verbal roots to form nouns, as:

ဘိက္ခ	<i>bhikkha</i>	to BEG,	ဘိက္ခု	<i>bhikku</i>	A BEGGAR.
ဟာန	<i>hana</i>	to KILL,	ဟာနု	<i>hanu</i>	DEATH, A WEAPON.
ကာ	<i>kara</i>	to DO,	ကာဂ	<i>karu</i>	A DOER.
ဘါ	<i>bhá</i>	to SHINE,	ဘါဏု	<i>bhānu</i>	THE SUN.
ရိ	<i>ri</i>	to INJURE,	ရေဏု	<i>renu</i>	DUST.
ဂေ	<i>vo</i>	to GO,	ဂေဏု	<i>venu</i>	A BAMBOO.

ငေ	<i>dhe</i>	to DRINK,	ငေ့	<i>dhenu</i>	WHAT GIVES DRINK, A COW
ဝါ	<i>dhá</i>	to SUPPORT,	ဝါတု	<i>dhátu</i>	THAT WHICH SUPPORTS, A
ROOT, AN ELEMENT.					
ဝိ	<i>he</i>	to GO,	လောတု	<i>hetu</i>	THAT WHICH MAKES TO GO
A CAUSE.					

ဒု	<i>du</i>	to AGITATE,	ဒဝု	<i>davadhu</i>	ANXIETY.
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There are other affixes, as *mma* forming nouns, *iya* adjectives and *kkhattu*, and *dhá* adverbs, but the principle ones are given.

Some of these affixes are identical with the Sanskrit, as *ika*, and *ti*: but others differ materially. When the Sanskrit affix has a final consonant, the final is dropped, as, *i* which corresponds to the Sanskrit *in*, and *dhu* to the Sanskrit *duh*.

When the final consonant is dropped, the preceding vowel is sometimes lengthened, as *ví* for *vin*, and *vá* for *vat*. Occasionally usage is not uniform. Thus *mat* in Sanskrit is sometimes *má* in Pali and declined like *bhagavá*, § 102: but it is sometimes *ma*, and declined like *puriso*, § 89. Here it seems to be confounded with the Sanskrit affix *man*.

The derivation of words is often quite dissimilar. Thus *bhagavá*, or *bhagavat*, is derived in Pali from *bhaga* and the affix *vá*, but in Sanskrit from *bhaga* and *matuch*. Like differences are frequently met. One of the most note worthy is *manussa*, MAN. In Sanskrit it is derived from *manu*, and made to signify a descendant of Menu, but Kachchayano derives the word from *manu* to KNOW. His words are:

ကုသလကုသလ	ငမ္မ	မနိတိ	ကောသလိတိ	မနုဿော
<i>kusalákusale</i>	<i>dhamme</i>	<i>manati jánatíti</i>	<i>manusso</i>	
မနုဿော။	ကာရဏာကာရဏံ	မနိတိ	ကောသလိတိ	ဝါ
<i>mánuso</i>	<i>kāraṇákāraṇan</i>	<i>manati jánatíti</i>	<i>vá</i>	
မနုဿော	မနုဿော	<i>manusso mánusso</i>		

"He understands, he knows the good and not good laws,' so [It was said. Hence] MANUSSO. Or, 'The cause and the causeless he understands, he knows,' so [It was said. Hence] MANUSSO."

For this definition Kachchayano must have drawn his ideas from a Shemitic source.

## CHAPTER X.

### COMPOUND WORDS.

Pali, like Sanskrit, is distinguished by its numerous and complex compound words, but the most involved of them are only exaggerations of such English expressions as:

“The always-wind-obeying-deep.”

“Iron-cotton-silk-print and dye works.”

In English the words when compounded remain unchanged, but in Pali the particles of inflection are dropped from every word except the last. Of necessity then, the forms that remain are the bases of the words inflected, and not the roots. This is still the rule to a limited extent in German. Thus “SONNE TAG”, “Sun’s day”, when compounded drops the mark of the genitive, and becomes SONNTAG, “Sunday.” So DENKEN WURDIG, “Worthy to think of.” when compounded, drops EN, the termination of the infinitive, and makes DENKWURDIG, “memorable.”

Kachchayano makes the same divisions of compound words that the Sanskrit grammarians do, but to whom exception is taken that they do not distinguish things that differ, the same compound being sometimes referrible to two different divisions. Various improved arrangements have been proposed, the last by Max Müller, being the simplest and most logical, is here followed.

#### I (a.) Governing Determinate Compounds.

§ 281. These are sometimes called dependant compounds, because the first word is dependant on the last, being governed by it in some oblique case. The last word is often a participle, frequently a noun, and occasionally an adjective. The following are examples.

अपीया गतो

अपीयं गतो

*apāya gato*, instead of

*apāya n gato*.

“Hell-gone,”

...

“Gone to hell.”

ဣသ်ရ ကထံ		ဣသာရေန ကထံ
<i>issara kathan</i> , instead of <i>issarena kathan</i> .		
"Issara-done."	...	"Done by Issara."
ရာဇပူရိသော		ရညောပူရိသော
<i>rājapūriso</i> ,	...	<i>rañyopūriso</i> .
"King-men",	...	"Men of the king."
စောရ ဘယံ		စောရသ္မာ ဘယံ
<i>chora bhayan</i> ,	...	<i>chorasmā bhayan</i> .
"Thief-fear."	...	"Fear from a thief."
သံသာရ ဒုက္ခံ		သံသာရေ ဒုက္ခံ
<i>sansāra dukkhan</i> ,	...	<i>sansare dukkhan</i> .
"World-misery,"	...	"Misery in the world."

### I (b.) Appositional Determinate Compounds.

§ 282. In these compounds the first part stands usually as an adjective qualifying the second, or, in other words, the first is the predicate and the last the subject, as:

လေါဟိတ ဝန္ဓနံ		လေါဟိတံ ဝန္ဓနံ
<i>lohita chandanam</i> .	...	<i>lohitaṁ chandanam</i> .
		"Red sandal-wood,"
မဟာ ဂဟပတိ		မဟံ ဂဟပတိ
<i>mahā gahappati</i> ,	...	<i>mahan gahappati</i> .
		"Great house-master."

§ 283. The first word in these compounds is sometimes an indeclinable particle, as:

နဘိက္ခု အဘိက္ခု		နအရိယ အရိယော
<i>nabhikkhu</i> , or <i>abhikkhu</i> NOT A PRIEST.		<i>naariya</i> , or <i>ariya</i> NOT AN ARIYA.
ဝိမုခေ		ကုအသနံ ကတသန္ဓ
<i>vimukho</i> AN UGLY FACE.		<i>kuasanam</i> , or <i>katasanan</i> BAD FOOD.
သုဂန္ဓေ		ကအသန ကတန္တံ
<i>sugandho</i> GOOD SMELL.		<i>kaasana</i> , or <i>katannan</i> BAD RICE
ကုပ္ပရိသာ ကာပ္ပရိသာ		ကုဒါသာ
<i>kuppurisā</i> , or <i>kāpurisā</i> BAD MEN.		<i>kudāsā</i> WORTHLESS SLAVES.

**I (c.) Numeral Determinate Compounds.**

§ 284. When the first word is a numeral, these compounds are classed as numeral determinate compounds. They often differ in gender from the Sanskrit. Max Müller says: "*Tri-loki*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate." The following examples show that the same thing is expressed in Pali by the neuter:

ති ලොကံ

චතු ව්‍යං

*ti lokan* THE THREE WORLDS.

*chatu disan* THE FOUR PLACES.

ති ත්‍යානං

පඤ්ච වං

*ti nayanān* THE THREE EYES.

*panycha varan* FIVE OXEN.

So also the Sanskrit "*divy-ahah* masc. a space of two days." is made neuter in Pali. Thus:

සත්ථිකං

*sattāhan* A SPACE OF SEVEN DAYS.

**II. Collective Compounds.**

§ 285. When two or more words are united by the copulative conjunction *and*, the conjunction is often omitted, and the whole is formed into a collective compound, of which there are two kinds.

(a.) The last word is put in the plural number in the gender of that word, as:

සමානො බ්‍රහ්මණො

සමාන බ්‍රහ්මණා

*samaṇa cha brahmaṇa cha*, becomes *samaṇa brahmaṇā*.

"A Buddhist priest, and a brahmin."

සාරිපුත්තො මග්ගලානා

සාරිපුත්ත මොග්ගලානා

*sāriputta cha moggalāna cha*, ... *sāriputta moggalānā*

"Sāriputta, and Moggalana."

භලපු පරාක්කචා මොඤ්ජිමා

භල පරාක්ක ජොඤ්ජිමා

*balanycha parakkacha mojjuticha*, ... *bala parakka majjutiyo*.

"Strength, and diligence, and power."

(b.) The last word is put in the neuter gender and singular number. Some of these Pali neuter compounds would be put in the masculine in Sanskrit.

හත්තිච්ඡාසචා

හත්තිච්ඡාසං

*hatticha assācha*.

...

*hatti assan*.

"Elephants, and horses."

Many compounds may be put in either the masculine or neuter, as:

အဝေဝေ ငွေကောဝေ      အဝေရွက်      အဝေရွက်က  
*ajo cha elko cha,* becomes *ajelakan,* or *ajelakā*  
 "A goat and a ram."

### III. Possessive Compounds.

§ 286. Possessive compounds are epithets, or predicates, and are sometimes denominated relative compounds, because they are used relatively, and may be often rendered in English, by a relative pronoun, as:

ဆိန္နော ဟတ္တော      ဆိန္နဟတ္တော  
*chhinno hatto,* becomes *chhinna hatto.*  
 "[That which] has cut the hand", or "The hand-cutting-".  
 သမ္ပန္နသနိ သဿသနိ      သမ္ပန္နံ သဿာ  
*sampunnāni sassāni,* ... *sampanna sasso .*  
 "[Where] grain has abounded," or "The grain abounding-"  
 အမ္ပု ဓာရေတိ ဗျာလဗ္ဗော မိန္ဒုဟိ ရဗ္ဗိတော ကုဇော  
*ambun dhāreti byālabbo binduhi chabpito kuṭo*  
 ဗျာလဗ္ဗမ္ပရမိန္ဒုရဗ္ဗိတကုဇော  
*byālabpam-pu dhara bindu chubpita kuṭo.*

"He who holds water suspended by drops that have kissed the mountain summits," becomes "The holding-suspended-mountain-summit-kissed-water-drops-[god of rain.]"

### IV. Adverbial Compounds.

§ 287. Adverbial compounds are formed by prefixing an adverb or preposition to a noun put in the neuter singular, as:

ယထာ ဝုဗ္ဗံ      *yathā vudhḍhan*      ACCORDING TO OLD AGE.  
 ယာဝ ဇိဝံ      *yāva jīvan*      AS LONG AS LIFE.  
 ဥပ ကုမ္ဘံ      *upa kumbhan*      NEAR THE POT.  
 အနန္တရ ဝါသသံ      *anantara pāsālan*      BETWEEN THE SPIRES.  
 တီရ ဝပ္ပတံ      *tira pappatan*      BEYOND THE MOUNTAINS.





## CHAPTER XI.

### SYNTAX, AND CHRESTOMATHY.

The syntax of the Pali language differs very little from that of the Sanskrit, and beyond a chapter on the cases of nouns, Kachchayano is nearly silent on the subject. To supply his deficiencies in this, and some other parts of his work, extracts from the Pali writings will now be given, and the principles of the language deduced from them.

### ARTICLES.

The native Pali grammarians know nothing of articles, yet their existence in the language cannot be questioned.

#### Indefinite Article.

§ 288. The English indefinite article *a*, *an*, French *un*, German *ein* is made in Pali by *eko*, *eká ékan*, the numeral one, and is probably the origin of the others.

ဧကော ပုရိသော ဂဏှော နွေ ပရုပ္ပသိ အာဟာရိတ္တော ဂ  
*eko puriso gahño dve padhummani áharitwá ra-*  
ညော ဟတ္ထေ ဌပေသိ *nyo hatte thapesi.*

"A black man brought two lotuses, and caused them to be put into the hands of the king."

*Eko* is the numeral "one", masc. gen. nom. case § 113. but here used for the indefinite article "*a*." *Puriso*, "man," noun 1st. decl. masc. gen. sing. nom. case § 89. *Gahño*, "black," adjective agreeing in gender number and case with the preceding noun § 110. *Dve* is the numeral "two," nom. case, agreeing with the following noun § 114. *Padhummani*, "lotuses," noun 1st decl. neut. gen. plur. acc. case governed by the participle following § 90. *Áharitwá*, "having brought," indecl. part. from *hara*, "to take," with prep. *á*, "to bring," a verb of the first conjugation § 229. *Ranyo*, "of the king," irr. noun, masc. sing. gen. case § 108. *Hatte*, "in the hands," noun masc. plu. locative. case § 89. *Thapesi*, "caused to be placed," 3d. pers. sing. aorist of the root *thá*, a reduplicated verb § 204. (*h.*) made causal by the insertion of *pe*. § 200. Though not noted by Kachchayano, the aorist of causative verbs is often made, as here, by affixing the aorist of *asa*, "to be", in the place of the personal terminations § 205.

## Definite Article.

§ 289. The definite article *the*, Greek *to*, is made in Pali from the demonstrative *ta*, which is undoubtedly of common origin with both the Greek, and English article. It is used like *the* in the following sentence:

හတ္တိအိනි သံද္ဓေါ မဟာ အဟောသိ။ အထ မහာ  
*hatti ádini saddo mahá ahosi. atha mahá*  
 သက္ကော တံ သန္တံ သုတ္တာ *satto tan saddan sutvá.*

"There was a great noise of the elephants, et cetera, and the Great Satto having heard the noise."

*Hatti ádini*, "the elephants and other things," a possessive compound, first part the masculine noun *hatti* in its uninflected state, plural in signification, and the second part is *ádi*, "beginning," but used in this place to signify, beginning from the elephants, and proceeding to other things not expressed. Here the things implied from the preceding context, are "fourteen hundred carriages et cetera." The word is here put in the neut. plu. nom. *Saddo*, "sound, noise," noun 1st. decl. masc. gen. nom. case § 89. *Mahá*, "great," adj. from *mahan* § 153. agreeing in gender number and case with the preceding noun. *Ahosi*, "was," 3rd. sing. aorist of root *hu*, anomalous verb § 205. *Atha*, "and, now," conj. § 242. *Mahá Satta*, "Great Satta," appositional determinate compound § 282. The first member is *maha*, as above, the form which *mahan* always takes in these compounds. The second member is *satta*, "a rational being," noun 1st. decl. masc. gen. nom. case. It is here used as a proper name—THE GREAT RATIONAL BEING, applied to THE BEING that is destined to become a Buddha. *Tan*, "the," demonst. pron. neut. gen. sing. acc. case, agreeing in gender number and case with the following noun. *Saddan*, "noise," the same noun as *saddo* above, but here put in the neuter gender, and acc. case, governed by the participle following. *Sutvá*, "having heard," continuative participle from the root *su* to hear, 4th. conjugation § 194.

Were the first sentence to occur on an inscription, it would puzzle the antiquarians to understand it. *Hatti ádini* is in the nominative plural without a verb, while the signification of the context so clearly requires the genitive case, that the reputed translator of the Pali books into Burmese, Buddhaghosa, rendered it in the genitive without note or comment. This is an instructive example in decyphering inscriptions. A precisely parallel case occurs on the second tablet at Gírnar. Prof. Wilson says: "The use of the nominative case offers a syntactical perplexity, for there is not any verb through which to connect Antiochus with the rest of the sentence." He proceeds to object to Mr. Prinsep's rendering in the genitive, but in which he is fully justified by the context, and the usage of the Pali books.

## NOUNS.

Pali nouns have three cases more than the Greek, and two more than the Latin.

## Nominative Case.

§ 290. The usage of the nominative case, does not differ from that of other languages of the Indo-European family, as:

ဥက္ကုသုဓာ ကုရုရာဓာ ရဇိဟံသုဓာ နဒိဝရဓာ အဘိရုတံ  
*ukkusá cha, kururá cha, raváhansá cha, nadivará cha, abhirutá.*

"Eagles, and ospreys, and sun-ducks, and comorants ring out loudly their notes."

*Ukkusá*, "eagles," noun 1st. decl. masc. nom. case plur. § 89. *Cha*, "and," conj. The three words that follow are parsed in the same way. *Abhirutá*, "sound out exceedingly," nom. case, plur. masc. of the pass. past part. of the root *ru* with the preposition *abhi*, signifying *excess*. The verb is of the first conjugation, but the participle is made by affixing the termination to the root without changing *u* to *v*, and forming the base *rava* § 187. The participle agrees in gender, number, and case with the nouns, but is here used as a finite verb.

အဟံ တေသံ ပဟိတော သုတော  
*ahan teran pahito duto.*

"I [am] a messenger sent to them."

*Ahan*, "I," 1st. pers. pron. sing. nom. case § 120. *Tesan*, "to them," 3rd. pers. pron. plur. masc. dat. case § 122. *Pahito*, "sent," adj. ncm, case sing. masc. agreeing with the noun following § 110. *Duto*, "a messenger," noun 1st. decl. masc. nom. sing.

မနုဿေဝေသိ မဏုဗေဝေသိ, "Art thou a man?"

*Manuso*, "a man," noun 1st. decl. masc. nom. sing. *Si*, "art," anomalous verb *asa*, pres. tense 2nd. pers. sing. § 205. Written in full it is *asi*, but the *a* is elided by the rules of permutation on account of the preceding *o* § 53 (*a*).

ကော နာမော တေ ဥပဉ္စိဟေဝ  
*ko námo te upajjháyo*

"What [is] the name of thy teacher?"

*Ko*, "what?" inter. pron. masc. nom. sing. agreeing in gender, number, and case with the following noun § 127. *Námo*, "name," and *upajjháyo*, "teacher," nouns of the first declension parsed as above. *Te*, "to thee," 2nd. pers. pron. dative singular. § 121. Here used for the possessive pronoun "thy"

## Accusative Case.

§ 261. The accusative is not only used to mark the objects of transitive verbs, but is also used where *to* would be found in English, after verbs signifying to listen *to*, to offer *to*, to speak *to*, to go *to*, and others. Occasionally it is used with words marking time and space.

ဂါဝ် ဟနုတိ *gávan hanati*, "He kills an ox."

*Gávan*, "an ox," noun irr. masc. sing. acc. case. § 109.  
*Hanati*, "he kills," 3rd. pers. sing. pres. tense of the root *hana*, a verb of the 1st. conjugation § 178.

ဆာဋ် ကာရုတိ *ghaṭan karoti*, "He makes a water jar."

*Ghaṭan*, "a water jar," noun 1st. decl. masc. sing. acc. § 89.  
*Karoti*, "he makes," 3rd. sing. pres. tense of the root *kara*, a verb of the 7th conjugation § 197.

ပုရိသာ ပုရိသံ ဂါမ် ဂါယတိ *púriso púrisan gáman gámayati*

"A man causes a man to go to the village."  
*Púriso*, see § 288. *Púrisan* accusative case of preceding noun § 89  
*Gáman*, "a village," noun 1st. decl. masc. sing. accusative § 89.  
*Gámayati*, "causes to go," 3rd. pers. sing. of the root *gama* § 206. made causative by *ya* § 200.

ဓမ္မံ သုဏာတိ *dhamman sunāti* "He listens to the law."

*Dhamman*, "law," noun 1st. decl. masc. sing. acc. case § 89.  
*Sunāti*, 3rd. pers. sing. pres. tense of the root *su*, 4th, conjugation.

ဗုဒ္ဓံ ပူဇုတိ *buddhan pujeti*, "He offers to the Buddha."

*Buddhan*, "Buddha," noun 1st. decl. as above. *Pújeti*, "he offers to," 3rd. pers. pres. tense of root *púja* 8th. conj. § 198.

သံပတန္တိ ဒုမာ ဒုမံ *san patanti dumá duman*.

"They go together from tree to tree."  
*San patanti*, "they go together," 3rd. pers. plur. pres. tense of the root *pata* to go with the preposition *san* TOGETHER, a verb of the 1st. conjugation § 178. *Dumá*, "from tree," noun 1st. decl. masc. sing. abl. case, *má* for *hmá* § 89. *Duman*, "to tree," the same noun as the preceding, but in the accusative case.

ယောဇနံ ဒီဃော ဟပ္ပတာ *yojanan dígho pappato*.

"A mountain a yuzena high."

*Yojanan*, (a measure of distance variously estimated at from 4 to 12 miles,) noun 1st. decl. neuter. sing. acc. case § 90. *Dígho*, "high," adj. masc. sing. nom. case, agreeing with the noun following § 110. *Pappato*, "a mountain," noun 1st. decl. as above.

## Instrumentive Case.

§ 292. The instrumentive case marks the instrument by which an act is performed. It is often used in Pali where the ablative would supply its place in Latin.

ဒါတ္တေန ပိဏ္ဍိ လှာတိ *dāttena vihin lunāti.*

"He reaps paddy with a sickle."

*dāttena*, "with a sickle," noun 1st. decl. sing. inst. case § 89. The noun is made from *do* to CUT, and the affix *tta*, § 253. *Vihiṇ*, "paddy," noun 1st. decl. masc. sing. acc. § 91. *Lunāti*, "he reaps," 3rd. pers. sing. pres. of *lu*, a verb of the 5th. conjugation § 195.

ဝါသိယာ ဂုက္ခံ တက္ကတိ *vāsiyā rukkhan tachchhati.*

"He hews wood with an adze."

*Vāsiyā*, "with an adze," noun 1st. decl. fem. sing. inst. case § 96. The noun is made from *vasa* to DWELL, and the affix *i*, § 275 (a.) *Rukkhaṇ*, "wood," noun 1st. decl. masc. sing. acc. § 89. *Tachchhati*, "he hews," 3rd. pers. sing. pres. tense. 1st. conj. § 178.

ဖရသုဉာ ဂုက္ခံ သိန္ဓတိ *pharasunā rukkhan chhindati.*

"He fells a tree with an ax."

*Parasunā*, "with an ax," noun 1st. decl. masc. sing. inst. case § 93. *Rukkhaṇ*, "a tree," noun as above. *Chhindati*, "he cuts off," 3rd. pers. sing. pres. tense of the root *chhida*, a verb of the 2nd. conjugation § 189.

ကုဉ္ဇလေန ပထဝိ ခဏတိ *kudḍalena pathavī khaṇati.*

"He digs the earth with a hoe."

*Kudḍalena*, "with a hoe," noun 1st. decl. mas. sing. inst. § 89. This word is also written *kudala*, and *kuṭṭala*. *Pathavī*, "earth," noun 2nd. decl. fem. sing. acc. § 98. The accusative singular of this word, as well as others of the the same final, often makes *i* in the books, instead of *in*. *Khaṇati*, "digs," 3rd. pers. sing. pres. This verb is referred to both *khamu*, and *khamu*, but it is conjugated like a verb of the first conjugation with final *a*.

စက္ခုနာ ရုပ် ပဿတိ *chakkhunā rūpan passati*

"He sees the object with the eye."

*Chakkhunā*, "with eye," noun 1st. decl. masc. sing. inst. § 93. *Rūpan*, "the form," noun 1st. decl. neut. sing. acc. § 90. *passati*, "he sees," 3rd. pers. sing. pres. tense of the root *disa* irr. verb § 207.

သောတာန သဒ္ဓံ သုဏတိ *sotena saddan sunāti*

"He hears the sound with the ear."

*Sotena*, "with the ear," and *suhdan*, "the sound," parsed as above. *Sunāti*, he hears," parsed in § 261,

ကာယောနု ကမ္မံ ကရောတိ *kāyena kamman karoti*

"He does the deed with the body."

*Kāyena*, "with the body," and *kamman*, "the deed," as above. *Karoti*, "he does." see § 291. Printed 261, on page 158.

အသနာနု ဝသတိ *annena vasati*, "He lives by boiled rice."

*Annena*, "boiled rice," noun 1st. decl. common gender, sing. inst. § 89. *Vasati*, "he lives," 3rd. conj. sing. pres. tense of the root *vasa*, a verb of the 1st. conjugation § 178.

ဓမ္မေန ဝိသတိ *dhammena vasati*, "He lives by the law."

*Dhammena*, "by the law," noun 1st. decl. masc. sing. inst. § 89. *Vijjāya* ဝသတိ *vijjāya vasatti*, "He lives by knowledge."

*Vijjāya*, "by knowledge," noun 2nd. decl. fem. sing. inst. § 95.

အဟိနာ ခဋ္ဌာနု နရော *ahinā dattḥo naro*

"A man is bitten by a snake."

*Ahinā*, "a snake," noun 1st. decl. masc. sing. inst. § 91.

*Dattḥo*, also written *daṭḥo*, and *daḍḍo*, "is bitten," pass. past part. masc. sing. nom. case, agreeing with *naro*. The word is referred to *danta*, but it is the same root as the Sanskrit *dans*. § 227. *Naro*, "a man," noun 1st. decl. masc. sing. nom. case. § 89.

ဂဗ္ဗေနေ ဟတော နာဂေါ *garuṣeṇa hato nāgo*

"A naga is killed by a garuda."

*Garuṣeṇa*, "a galung," an enormous bird that keeps watch in the cotton trees on the sides of mount meru.—Parsed as above. *Hato*, pass. past part. masc. nom. case, agreeing with *nāgo*, and made from the root *hana* § 227, *Nāgo*, "a naga," parsed as above. The nagas are dragons that inhabit the regions under Meru. There are said to be four tribes, each with its chief, one of whom is called king of snakes.

ဗုဒ္ဓေန မာတာ ဖာရော *buddhena jito maro*

"Mara was conquered by Buddha."

*Buddha*, "Buddha," noun parsed as above. *Jito*, "conquered" pass. past part. masc. sing. nom. case, agreeing with the noun following, from the root *ji* of 1st. conj. *jayati* § 226, 227. *Māro*, "Mara," DEATH, but also, as here, a name of Kama god of love.

ဥပကုတ္တေန ဖာရော ဗန္ဓော *upakuttēna māro bandho*

"Mara was bound by Upakutta."

*Bandho*, "was bound," pass. past part. masc. sing. nom. case, agreeing with *māro*. This word is referred to both *badha*, and *bandha*. The verb is irregular.

ယက္ခနာ ဒိန္နော ဝဇော *yakkhena dinno varo*

"A gift was given by a Beeloo."

*Yakkhena*, "by a Beeloo," noun 1st. decl. inst. as above. The Yakkhas, or Beeloo, in the Buddhist mythology, are the guardians of sacred buildings, while the Hindus make them the guardians of the treasures of Kuvera the god of wealth. *Dinno*, "was given", pass. past part. masc. nom. case, agreeing with the noun following § 228. In Sanskrit this participle is made by *t*. *Varo*, "a gift," noun 1st. decl. nom. case as above.

ဂေါတ္တေနံ ဂေါတမေါ နာထော *gottena gotamo nātho*

"The Lord by family [was called] Gotama"

*Gottena*, "by family," noun 1st. decl. inst. case as above. *Gotamo*, "Gaudama," noun 1st. decl. masc. sing. nom. case. § 89. *Nātho*, "Lord," noun, parsed like the preceding.

တပဿာ ဥတ္တမော *tapasā uttamo* "The best by asceticism.

*Tapasā*, "by asceticism," noun 3rd. decl. neut. sing. inst. § 103. *Uttamo*, "best," adjective masc. sing. nom. case, agreeing with a noun understood § 110.

သုဝဏ္ဏေန အဘိရူပေါ *suvarṇe abhirūpo* "Handsome by colour."

*Suvarṇena*, "by colour," noun 1st. decl. masc. sing. inst § 89. *Abhirūpo*, "handsome," adjective masc. sing. nom. case § 110.

ပါဒေန လက္ခိတော ခဏ္ဍော *pādena lakkhito khaṇṇyo*

"A crooked footed man is noticed by the foot."

*Pādena*, "by the foot," noun inst. case, as above. *Lakkhito*, "is noticed," pass past. part. as before from the root *lakṣi* ha. *Khaṇṇyo*, "a crooked footed man," noun 1st. decl. as before.

ပိဋိယာ လက္ခိတော ခုဏ္ဍော *pīṭhiyā lakkhito khujjo*

"A crooked backed man is noticed by the back."

*Pīṭhiyā* "by the back," noun 2nd. decl. fem. sing. inst. § 96. *Kujjo*, a crooked backed man," noun 1st. decl. as before.

အာ မာသေန စေတုတ္ထ နဂရံ ပတ္တော

*ā māsenā chetutta nagaram patto*.

"He arrived at the Chetutta country by half a month."

*Ā māsenā*, "by half a month," i. e. "in half a month," an appositional determinate compound, the first member is the noun *āda*, or *aḍḍa*, "half," of the 1st. decl. both masculine and neuter; and the second is the inst. case of *māsa*, "a month," a noun, 1st. decl. masc. § 282. *Chetutta nagaram*, "Chetutto country," a compound word like the preceding. The first member is *chetutta*, a proper noun, and the second is the acc. case of *nagara*, a neuter noun governed by the participle following. *Patto*, "arrived," pass. past part, from the root *pada*, used for a finite verb. In Sanskrit this participle is made by *n*.

## D. tive Case.

§ 293. The dative may be usually rendered in English by *to*, or *for*, but occasionally by *at*, *against*, and *from*. The Pali usage does not appear to differ in any-wise from the Sanskrit.

သဗ္ဗညုတညာဏဿ ပဋ္ဌနံ ကတ္တော

*sabpanyuta nyāṇassa paṭhanan katvā.*

"Having made prayer for infinite knowledge.

*Sabpanyuta nyāṇassa*, "for infinite knowledge," an appositional determinate compound, § 282. the first member is the adjective *sabpanyuta*, "infinite;" and the second member is the dat. case of the noun *nyāṇa*, 1st. decl. neut. sing. § 90. *Paṭhanan*, "prayer," noun 1st. decl. neut. acc. governed by the participle. *Katvā*, "having made," continuative participle of the root *kara* § 197.

ဧဝမ္မဿာနံ ဗုဒ္ဓေါ လေါကေ ဥပ္ပဿတိ

*deva manussānaṃ budho loka uppajjati.*

"For devas, [and] men buddha was born into the world."

*Deva manussānaṃ*, "For devas, [and] men," a collective compound, § 285 (a.) the first member is *deva*, "devas," noun 1st. decl. The second member is *manussānaṃ*, "for men" noun 1st. decl. masc. plur. dative case § 89. *Buddho*, "buddha," see § 291. *Loka*, "in the world," 1st. decl. masc. sing. loc. case § 89. *Uppajjati*, "is born." 3rd. sing. pres. tense of the root *jana*, here compounded with the preposition *u*. It is conjugated in the 1st. conjugation, *j* being substituted for *n*, and the *p* doubled according to the rules of permutation, § 75.

နမော တဿ ဘဂဝတော အရဟတော သဗ္ဗာ သဗ္ဗုဒ္ဓဿ

*namo tassa bhagavato arahato sammā sambuddhassa.*

"Glory to this Lord, venerable, complete perfect in knowledge."

*Namo*, "glory," indec. particle applied by the Hindus to their gods, as here applied to Gaudama. *Tassa*, "to this" dem. pron. masc. sing. dat. case, root *ta* § 122. *Bhagavato*, "Lord," noun 3rd. decl. masc. sing. dat. case § 102. *Arahato*, "venerable," adjective agreeing in gender number and case with the preceding noun, § 111. *Sammā sambuddhassa*, "complete perfect in knowledge, appositional determinate compound § 282. the first member is the adjective *sammā*, "complete," the final vowel is lengthened into *ā*, according to § 74. The second member is *sambuddhassa*, "perfect in knowledge," dat. case of the pass. past part. of the root *buddha*, compounded with the preposition *saṃ*, implying perfection, § 227. The final anuswara is changed to *m* before *b* § 83. "Samma sambuddha" is often used as a proper name.

This sentence is written at the beginning of every Buddhist book, and is said have been first uttered by an assembled universe, when the first Buddha obtained omniscience.



## Genitive Case.

§ 294 The genitive case is well represented in English by the preposition *of*, and though it may be often rendered by an other particle, the idea conveyed by *of* usually lies at the base.

ကိန္နုခေါ် အဟံ တဿ သုခဿ ဘယသံဝိ

*kinmukho aham tassa sukhasa bhayāno.*

"Why am I really afraid of this happiness?"

*Kinnu*, "why?" *Kho*, "really" adverbs. *Aham*, "I," 1st. pers. pron. sing. nom. case, § 120. *Tassa*, "this," dem. pron. masc. sing. gen. case, agreeing with the following noun § 122. *Sukhasa*, "happiness," noun of the same gender, number, and case as the preceding dem. pron. *Bhayāmi*, "afraid." 1st. pers. sing. pres. tense of the root *bhaya*, 1st. conjugation, § 178.

ယောဂဗ္ဗာယောဂပုပ္ဖာဝါ

*Ye dhammā hetu pabhavā*

တေသံဟေတုတတာဂတော

*Tesaṃ hetuṃ tathāgato*

အာဟာဒတသဗ္ဗနိရောဓော

*Aha tesanycha nirodho*

ဧဝံဝါဒိဟောသမဿော

*Evaṃ vādi maha samano*

"The laws which produce cause, the cause of these *Tathagata* has told. And the extinction of these, the great *Samana*, in like manner has declared."

*Assaji*, one of *Gautama's* disciples, gave as a synopsis of his master's teaching, the above stanza; which has been found in an old character, engraven, on images dug up at *Tagoung*, and in *Tirhut*.

*Ye*, "which," rel. pron. masc. plur. nom. case agreeing with the following noun 126. *Dhammā*, "laws," see § 292. *Hetu pabhavā*, "generators of cause," determinate compound, § 281. The first member is *hetu*, "causes," noun 1st. decl. § 93. and the second is *pabhavā*, "generating causes," noun 1st. decl. masc. plur. nom. case. agreeing with the verb to be understood. *Tesaṃ*, "of these [laws], dem. pron. masc. plur. gen. case, governed by the following noun. *Hetuṃ*, "the cause," noun, as above, acc. case governed by *āha*. *Tathagatho*, proper name, nom. case to *āha*. *Aha*, "has told," 3rd. per. sing. perf. tense of the irr. verb *brú*, § 209. Some of the images have *uvācha*, and the books give in paraphrase *āha avocha*. *Tesanycha*, "and of these," the conj *cha*, "and," changes the final anuswara of the pron. to *ny* § 83. *Nirodho*, "extinction," noun 1st. decl. masc. sing. nom. case, with the verb to be understood, as in the first line. The relative pronoun *yo*, expressed on the images, is also understood being omitted to preserve the measure. *Evaṃ*, "so," adverb, § 239. *Vādi*, "has declared," 3rd. pers. sing. aorist of the root *vāta*, the augment omitted, see § 213. *Mahā samano*, "the great *Samana*," appositional determinate compound, § 282, 293.

**Ablative Case.**

§ 295. The ablative case is expressed in English by the preposition *from*, but may be often rendered by *on account of*.

ဟိမဝတာ ပဘာဝန္တိ ပဉ္စ မဟာ နဒီယော

*himavatá pabhavanti panycha mahá nadiyo.*

"From the Himalaya originate five large rivers."

*Himavatá*, "Himalaya," noun 3rd. decl. masc. sing. abl. case § 102. *Pabhavanti*, "originate," 3rd. pers. plur. pres. tense of the root *bhú* with the preposition *pa*, § 205. *Panycha mahá nadiyo*, "five great rivers," numeral determinate compound, § 284. The first member is the numeral *panycha*, "five," and the second member is an appositional determinate compound, of which the first member is *maha*, § 289. the other *nadiyo*, "rivers," noun 2nd. decl. fem. plur. nom. case, § 98.

ဥဘတော သုဇာတော ပုတ္တော မာတိတောစ ပိတိတောစ

*ubhato sujáto puto mátito cha pítito cha*

"The son is well born from both father, and mother."

*Ubhato*, "from both," adj. pron. masc. sing. abl. case, agreeing with *pítito*, declined like *sabpa* § 110. In Sanskrit this word is only dual. *Sujáto*. "is well born," passive past part. nom. case of the root *jana* with the preposition *su*, and agreeing with the noun following, § 227. (b.) *Putto*, "the son," noun masc. sing. nom. case, § 89, *Mátito—pítito*, nouns abl. case governed by the participle. *Cha—cha*, "both—and" conjunction: § 242.

ဥရသ္မာ ဇာတော ပုတ္တော *urasmá játo putto*

"The son was born from the breast."

*Urasmá*, "from the breast," noun 1st. decl. masc. sing. abl. case § 89. *Játo*, and *putto* as above.

ကသ္မာ ဣဓေဝ မရဏံ ဘဝိဿတိ

*kasmá idheva maraṇan bhavissati*

"On what account will death thus come into existence here?"

*Kasmá*, "on what account?" int. pron. masc. sing. abl. case, § 127. *Idha*, "here," and "eva," "thus," adverbs, A followed by *e* is elided, and the anuswara is elided, § 77. *Maraṇan*, "death," noun 1st. decl. neut. sing. nom. case § 89, *Bhavissati*, "will come into existence," 1st. pers. sing. pres. tense of the root *bhú* § 205.

တတော ရာဇာ *tato rajá* "The king from that [time].

*To*, "from that time," dem. pron. masc. sing. abl. case, § 122.

### Locative Case.

§ 296. The locative case is not found in either Latin, or Greek. In English it is usually made by the preposition *in*, *at*, or *on*; but it is often interchanged with other cases.

ဣတော မဇ္ဈိမာယ ဓတုသု ယောဂေသု သကဿံ နာမနဂရံ  
*ito madhūrāya chatusu yojanesu sakassan náma nagaran*  
 အတ္ထိ *atthi*

"From this, Madhura, in four yojanas is Sakassa city by name."

*Ito*, "from this place," adverb. *Madhūrāya*, "Madura," noun 2nd. decl. fem. abl. case. § 95. *Chatusu*, "four," num. adj. loc. case agreeing in gender, number, and case with the noun following, § 116. *Sakassan*, "Sakassa," noun 1st. decl. neut. nominative case to the verb *atthi*, "is," at the close of the sentence. *Náma*, "by name", adverb, equivalent to "which is called."

အနာဂတ ပိယာဒိသော နာမ

*anagate piyádāso náma*

ကုမာရေ သတ္တံ ဥဿာပေတွံ

*kumáro chhattan ussápetwá*

အသောကော ဓမ္မရာဇာ ဘဝိဿတိ

*asoko dhammarájá bhavissati*

သော ဣမံ ဓာတုလော ဝိတ္တဝရိတာ ကရိဿတိ

*so imá dhátuyo vittáritá karissati*

"In future time, Piyadasa by name, a prince, after he has been induced to raise the umbrella, will become Asoka king of the law. He will make the relic distribution."

These verses are said to have been inscribed over Gaudama's relics, as a prophecy of Asoka who would appear subsequently.

Two versions of the Burmese translation are before the public, and are given below.

(1.) "In after time, the son of a king named *Pyá-da-tha* will be created king; *Thau-ka* will be his name. He will cause these relics to be spread over the face of the South island."

(2.) "In after times, a young man, named *Piadata*, shall ascend the throne, and become a great and renowned monarch under the name of *Athoka*. Through him, the relics shall be spread over the island of *Dzampoodipa*."

## Personal Pronouns.

§ 297. The following examples illustrate the use of the personal pronouns.

သုဝဏ္ဏံ တေ ဓာရယာတေ *suvaṇṇan te dhārayate*  
 "He bears gold to thee.

*Suvaṇṇan*, "gold," noun 1st. decl. neut. acc. case. *Te*, "to thee," 2nd. pers. pron. sing. dat. case § 121. *Dhārayate*, "he bears", 3rd. sing. pres. of the root *dhāra*, 8th. conj. deponent § 198.

သောတံ အာဒါယ *so tan ādāya*, "He having taken her."

*So*, "he," 3rd. pers. pron. masc. sing. nom. case, § 122. *Tan*, "her," pronoun as above, fem. acc. case, governed by the participle following. *Ādāya*, "having taken her," contin. part. of the root *dā*, with the prep. *ā*, § 234.

သော ပုရိသော တော့ ပုရိသော့ ကမ္ဘံ ကရေတိ

*so puriso tena purisena kamman kareti*

"This man causes a deed done by that man."

*So*, "this," the same pronoun as above but used for the dem. pron. *this* § 122. *Tena*, "by that," inst. case of the same word. but here used for *that*. *Kareti*, "causes-done," 3rd. pers. sing. pres. tense causative of the root *kara*, § 197, 198.

သာ တဿ ဝစံ သုတွံ အာဟ *sā tassa vachanan sutwā āha*

"After she had heard the words of him i. e. his words, she said."

*Sā*, "she," pron. as above, fem. nom. case. *Tassa*, "of him. or his," the same word, masc. gen. case, § 122. *Sutwā*, "after [she] had heard," § 289. As in Sanskrit, the continuative past participle may be often rendered by *after*.

ဒါနော မေ ရမ္မတိ မနော *dānena me rammati mano*

"By giving, the mind of me i. e. my mind is made happy."

*Dānena*, "by giving," noun 1st decl. neut. sing. inst. case § 90. *Me* "of me, or my," 1st. pers. pron. sing. gen. case. § 120. *Rammati*, "is made happy," 3rd. pers. sing. passive with active terminations from the root *ramu*, and agreeing with its nominative case, the noun following, § 179, 183.

မဟံ ဒါနံ ဝါရိ ပုရိသတိ *mahyan dāna párami purissati*

"The giving virtue of me, i. e. my, will be perfected."

*Mahyan*, "of me, or my," 1st. pers. pron. sing. gen. case § 120. *Dāna párami*, "giving virtue," appositional determinate compound § 282. *Purissati*, "will be perfected," 3rd. pers. sing. future tense of the root *púra*, 1st conjugation, § 178.

## Relative Pronoun.

§ 298 The relative pronoun precedes the noun to which it refers, instead of following it as in English, and it is usually followed by a demonstrative pronoun in a correlative clause. It is often used before a personal pronoun to make the latter emphatic.

ယံ ဒုက္ခံ ပတိသေဝိဗ္ဗံ တံ ပတိသေဝိဿာမိ

*yan dukkhan patisevibban tan patisevissāmi*

"What affliction ought to be suffered, that I will suffer."

*Yan*, "which," § 126. *Patisevibban*, "what ought to be suffered," future pass. part. of the root *seon* with the preposition *pati*, acc. case governed by the verb following, § 235. *Patisevissāmi*, "I will suffer," 1st. pers. sing. fut. tense of the root *seva* as before.

ယာတွံ ပူရေ ဝဿန္တာမိ သိဂါယ သဒ္ဓံ သုတ္တံန ဥတ္တသတ္တေ

*yātuwaṃ pūre vassantāmi siḡāya saddhaṃ sutvāna uttasatte*

မာရ် သော တွံ ဝဂ် အနုပတ္တော ကထံ ကရိဿတိ

*mahu so twan vangan anupatto kathan karissati*

"And, thou a person who, dwelling in the city, has, been often frightened, when she heard the howl of the jackal, how will she do when she has followed to the Himalaya?"

*Yā*, "a person who" rel. pron fem. § 126. *Twan* thou, § 121. *Vassantā*, "dwelling," pres. part. fem. sing. nom. case, agreeing with the pronoun, from the root *vassan*. *Pi*, "and," conj. § 242. *Siḡāya*, "of the jackal," noun, 2nd. decl. fem. sing. gen. case, § 95. *Saddhaṃ sutvāna*, "when she heard the howl," see § 289. *Mahu*, "often," adverb. *Uttasatte*, "has been frightened." pass. past part. of the root *tasa*, with the particle *uta* denoting intensity. *So*, "this person." *Vangan*, "himalaya," the name of a mountain in the himalaya, acc. case. *Anupatto*, "when she has followed," pass. past part. of the root *pada* with the preposition *anu*, masc. § 291. *Kathan*. "how," adverb. *Karissati*, "will she do?" § 291. This passage is instructive in reading inscriptions. There is an utter disregard of gender. It begins with the feminine, and ends with the masculine, where it ought to be feminine throughout. The participle, *uttasatte*, is in the locative case agreeing with *pūre*, instead of being in the nominative and agreeing with *yā*; but in some copies the word is written *utasatte*, changing the participle to the 3rd. pers. sing. pres. of the passive voice. Then again the verbs are in the third person agreeing with the relative, while they are sometimes made to agree with the personal pronoun.

ယောဟံ သိဝိနံ ဝဇ္ဇာ အဒ္ဓာသကံ ပပ္ပာဇေမိ

*yohan sīvinan vuchānā adūsakan pappājemi*

"I who drove away the innocent from the words of the Sivi."

In this example the verb agrees with the personal pronoun, but it is sometimes made to agree with the relative.

## Verbs and Participles.

§ 299. According to Kachchayano's rules, when a verb has nominatives of different persons, it is put in the first person plural. Thus:

သောဝ ပဌတိ အဟန္တ ပဌာသိ ဖယ် ပဌာသ

so cha paṭhāti ahanycha paṭhāmi

mayan paṭhma

"He reads, and I read," are expressed by "We read."

ထွဉ္စ ပဌာသိ အဟန္တ ပဌာသိ " "

twanycha paṭhasi ahanycha paṭhāmi

... ..

"Thou readest and I read ... ..

သောဝ ပဌတိ ထွဉ္စ ပဌာသိ အဟန္တပဌာသိ " "

socha paṭhāti twanycha paṭhasi ahanychapaṭhāmi ... ..

"He reads, and thou readest, and I read." ... ..

သောဝ ပဌတိ တော ပဌန္တိ ထွဉ္စ ပဌာသိ တုဗ္ဗေ ပဌထ

socha paṭhāti te cha paṭhanti twanycha paṭhasi tuhme paṭhatha

အဟန္တ ပဌာသိ

ahanycha paṭhāmi

"He reads, and they read, and thou readest, and you read, and I read," are referred to collectively by "We read."

§ 300. Participles are of much more frequent occurrence in Pali writings than verbs, and the passive past participle is often used in the place of a finite verb. This past participle is also used with the verb to be, to form, as in English, a perfect past, and a perfect future tense. Thus:

ဣဒါနိ ကာထံ ဒိဋ္ဌော အဘိ idāni kātun diṭṭho asi

"Now has been seen to work, thou art!"

*Diṭṭho*, "has been seen," pass. past part. of the root *disa*, § 227. *Asi*, "thou art," 2nd. pers. sing. pres. tense of root *asa*, § 205.

တဒါ ဂုဇကော ပိ ဣဒါနိ မဒိ အရညံ ဂတာ ဘဝိဿတိ တိ

tadā jujako pi idāni madī aranyan gatā bhavissatīti

"Then Jujaka [thought], "Madi having gone to the forest will be, i. e. will have gone."

*Tadā*, "then," *idāni*, "now," adverbs, § 238. *Aranyan*, "to the forest," noun 1st. decl. neut. acc. case: § 90. *Gatā*, "having gone," pass. past part. of the root *gamu*, fem. sing. nom. case, agreeing with the noun *Madī*. § 206. *Bhavissatī*, "will be," 3rd. pers. sing. future tense of the root *bhū*, § 205. The final *i* is lengthened by § 42 (b). *Ti*, for *iti*, the initial *i* coalescing with the final of the previous word. This particle is used at the close of a sentence expressing the words or thoughts of another, where inverted commas are used in English.

**Ancient inscription on a gold Scroll.**

§ 361 When two old pagodas were taken down in Toun-goo, in 1863, two gold scrolls were discovered with Pali inscriptions, one five or six octavo pages in length; and from a silver plate with an inscription in Burmese, it appeared that they were deposited there A. D. 1547. The inscriptions are almost exclusively confined to extracts from the Buddhist Scriptures. As it would be difficult to find a palm leaf book one hundred years old, the finding of these inscriptions is like finding a manuscript two or three hundred years older than any extant, and possibly much older, for it is not known when the inscriptions were made.

The inscriptions instead of commencing with the sentence on page 162, as they would if written now, begin with:

ဇေယတု ဇိနဿာသနံ

*Jeyatu Jināsāsanam*

"Let the religion of the Jina overcome."

"Let the religion of the Victor be victorious."

Extracts from the Pitakapa follow, stating that the Buddha discovered the precise constituents of mind and matter, enumerating them, and tracing all things from nothing to nothing. One of these extracts is here given.

အဝိဇ္ဇာ ပစ္စယာ သင်္ခါရ။

*avijjā pachchayā sangkhārā*

သင်္ခါရ ပစ္စယာ ဝိညာဏံ

*sangkhārā pachchayā vinyānaṃ*

"The effect of ignorance was existence, of existence knowledge,

ဝိညာဏံ ပစ္စယာ နာမရူပံ နာမရူပ ပစ္စယာ သဋ္ဌာယတဏံ

*vinyānaṃ pachchayā nāmarūpaṃ nāmarūpa pachchayā saḍḍāyatanaṃ*  
of knowledge mind and matter, of mind and matter abodes,

သဋ္ဌာယတဏံ ပစ္စယာ ဖဿော

*saḍḍāyatana pachchayā phassa*  
of manifested abodes contact,

ဖဿ ပစ္စယာ ဝေဒနာ

*phussa pachchayā vedanā*  
of contact sensation,

ဝေဒနာ ပစ္စယာ တဏှာ

*vedanā pachchayā taṇhā,*  
of sensation concupiscence,

တဏှာ ပစ္စယာ ဥပ္ပါဒါနံ

*taṇhā pachchayā upādānaṃ*  
of concupiscence attachment,

ဥပ္ပါဒါနံ ပစ္စယာ ဘဝေါ

*upādāna pachchayā bhavo*  
of attachment state of being,

ဘဝ ပစ္စယာ ဇာတိ

*bhava pachchayā jāti*  
of state of being birth,

ဇတိ ဂစ္ဆယာ ဇရာ မရဏ သောက ပရိဒေဝ ဒုက္ခ  
*joti pachchayá jara, maraṇa, soka, parideva, dukkha*

နေါနုဿာပ္ပါယာသာ သတ္တဝန္တိ *domansuppháyásá sambhavanti*

of birth, age, death, sorrow, weeping, suffering, unhappy mind, and exhaustion."

*Avijjá pachchayá*, "The effect of ignorance was existence; the construction makes these words a governing determinate compound, § 281. The first member is *avijjá* from *vijjá* knowledge, and a privative; and is explained as synonymous with *moha*, "that spiritual ignorance which leads men to believe in the reality of worldly objects." The second member is *pachchayá* noun, 1st. decl. masc. sing. plur. nom. case. But the first word, instead of being in the genitive case, is put in the nominative plural, as if in apposition with the second. In the other clauses it has the nominative affix sometimes, and sometimes has not.

*Sangkhárá*, "existence," this word appears to be derived from the root *khara* to drop, and with the preposition *san* to flow. The noun seems to denote an inherent power in nature to act before the existence of matter.

*Saḍḍayatana*, "abodes," from the root *saḍa*, to manifest, and the noun *áyatana*, a house or abode. Twelve are enumerated six subjective, the perceptions of seeing, hearing, smelling, tasting, touching, and thinking, and six objective, form, sound, odour, flavour, tangibility, and objects of thought.

At the close of the inscription occurs the following sentence, added by the writer to the extracts from the Pitakapa:

ဓိဝါ တဖတိ အာဒိဇ္ဈာ ရတ္တိံ တဖတိ ဓန္တိမာ  
*dhivá taphati ádichelha rattin taphati chandimá*

"The sun is beautiful by day, the moon is beautiful by night,

ဣတ္တိယော သာနုဇ္ဈိ တဖတိ ဇာယိံ တဖတိ ဗြဟ္မဇော  
*ittiyo sanaddo taphati jáyin taphati brahmaṇo*

a woman is beautiful in modesty, and a Brahmin in telling beads;

အာ သဗ္ဗမဟောရတ္တိံ ဗုဒ္ဓိ တဖတိ ဇောသာ  
*atha sabbamahorattin buddho taphati tejo*

but the Buddha, a brilliant light, was beautiful through all the night.

*Divá*, "by day," and *rattin*, "by night," are cases of nouns used adverbially. *Tejo*, "a brilliant light," is a noun in apposition with *buddho*, and agreeing with it in gender, number, and case.

The praise here given to Brahmins, which the Buddhists give to Samanas, proves that this inscription was made under Braminical influences.



The longest Pali word.

§ 302. Perhaps the longest word in the Pali books is the following Possessive compound, complexly compounded.

ပဝရသုရာသုရဂရုသမန္ဓဇသုဇဂဂဉ္ဇပ္ပမကုဋကုဋုပ္ပိတဿ  
ဇာသံဃာဒိတဝရဏာ

*Pavara, sūrasūra, garuḍa, manuja, bujaga, gandhappa, makuta, kuta*  
*chumpitā, sela, sanghaṭṭita, charaṇo.* "The foot on stones which

are placed on the summits of the crests of the most excellent of living beings, the inhabitants of heaven, asshurs, griffons, men, dragons, and celestial musicians."

The base of this word is:

သုရာဝ အသုရာဝ ဂရုသဝ မန္ဓဇဝ သုဇဂဂ ဝဉ္ဇပ္ပိဝ

*Sūra, cha asūra, cha garuḍa cha manujā cha bujagā cha gandhap-*  
*pā cha* "Angels, and fallen-angels, and griffons, and men  
and dragons. and celestial musicians."

It is made into a collective compound according to § 285  
(a.) and written:

သုရာသုရဂရုသမန္ဓဇသုဇဂဂဉ္ဇပ္ပိ

*sūrasūra, garuḍa, manuja, bujaga, gandhappā*

"Angels, fallen-angels, griffons, men, dragons, celestial musicians."

An adjective, *pavara*, is prefixed, and an appositional determinate compound is formed, § 282. thus:

ပဝရသုရာသုရဂရုသမန္ဓဇသုဇဂဂဉ္ဇပ္ပိ

*Pavara, sūrasūra, garuḍa, manuja, bujaga, gandhappā*

"Excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun is affixed governing a genitive case, and a governing determinate compound is formed § 281, Thus:

ပဝရသုရာသုရဂရုသမန္ဓဇသုဇဂဂဉ္ဇပ္ပိနိမကုဋာနိ

*Pavara, sūrasūra, garuḍa, manuja, bujaga, gandhappānan makutaṇi.*

"The crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun is added and the compound is extended, thus:

ပဝရသုရာသုရဂရုသမန္ဓဇသုဇဂဂဉ္ဇပ္ပမကုဋနိကုဋာနိ

*Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuṭṭa, kuṭṭa* "The summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A passive past participle is next affixed governing the locative, and forming a possessive compound, thus:

ပဝရသူရသုရဂရုဉမန္တဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋေသုရိတဝံ  
*Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuṭṭa, kuṭṭa, chumpitā.* "Being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

A noun agreeing with the participle is now added, thus:

ပဝရသူရသုရဂရုဉမန္တဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋေသုရိတဝံ  
 သေဝံ

*Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuṭṭa, kuṭṭa, chumpitā, sela.* "Stones being placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

To this another passive past participle is affixed governing the instrumentive case, thus:

ပဝရသူရသုရဂရုဉမန္တဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋေသုရိတဝံ  
 လေဟိသံစာပိတဝံ

*Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuṭṭa, kuṭṭa, chumpitā, selā, sanghaṭitā.* "Are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

Another noun agreeing with the last participle is added, and the application of the clause is brought out by adding the relative pronoun and Tathagata in the genitive singular, thus:

ပဝရသူရသုရဂရုဉမန္တဘုဇဂဂဉ္ဇပ္ပမကုဋကုဋေသုရိတဝံ  
 လေဟိသံစာပိတဝံစရဏာယသတထာဂတဝံ

*Pavara, sūrasūra, garuḍa, manuḥa, bujaga, gandhappa, makuṭṭa, kuṭṭa, chumpitā, selā, sanghaṭitā, charaṇā, yassa, tathagatassa.* "The feet of one who is a Tathagata are brought in contact with stones placed on the summits of the crests of excellent angels, fallen-angels, griffons, men, dragons, celestial musicians."

## Gaudama's Famous Sermon.

§ 303. The longest discourse of Gaudama's on record, is one composed in the usual Pali verse of eight syllables. It is said to have been preached at Gaya, in Magadha, on "a flat rock at the top of a hill, which resembles the canopy of an elephant's howdah." "The little mountain of the isolated rock," mention by Fa Hian, the Chinese traveller in the fourth century, was probably the same place. It was addressed to one thousand mendicant friars, all of whom were converted to Rahandas, at its close.

Bishop Bigandet says, in his exhaustive work on Buddha, and Buddhism: "The philosophical discourse of Budha on the mountain may be considered as the summary of his theory of morals. It is confessedly very obscure, and much above the ordinary level of human understanding." The original text with philological notes, and a literal translation are here given. They may remove some of its obscurities, and make it more easily understood.

သပ္ပာနိက္ခဝေသနိတ္တံ

*sapban bhikkhave ádittan*

"Mendicants! All burn.

စက္ခု အနိတ္တံ

*chakkhu ádittan*

The eye burns,

စက္ခုဝိညာဏ် အနိတ္တံ

*chakkhu vinyānan ádittan*

perception burns;

ယမိဒံစက္ခုသမ္ပဿပစ္စယာ

*yamidan chakkhu samphassa paschayá uppañjati vedanītan*

သုခံဝါ ဒုက္ခံဝါ

*sukhan vá dukkhan vá*

the effects of impressions of the eye, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns "

ကိပ္ပာနိက္ခဝေသနိတ္တံ

*kinycha bhikkhave sapban ádittan*

What all burn ? Mendicants !

ရူပါ အနိတ္တံ

*rūpá ádittá*

forms seen burn,

စက္ခုသမ္ပဿာ အနိတ္တံ

*chakkhu samphasso áditto*

impression of the eye burns,

ဥပ္ပဇ္ဇတိဝေဒယိတံ

အနုက္ခမသုခံဝါတံပိ အနိတ္တံ

*adukkhamasukhan vá tan pi ádittan*

The passage might be rendered *ad sensum* thus: "The faculty of sight burns, objective vision burns, subjective vision burns, visual impressions burn, and the effects of visual impressions whether, the sensations be pleasant or painful, they also burn."

ကောန အာဒိတ္တံ *kena ádittan* "By what do they burn?"

ရာဂဂိဉာ ခေါသဂိဉာ *rá-jagginá dosagginá* မေဟဂိဉာ အာဒိတ္တံ *mohagginá ádittan*

ဇာတိယာ ဇရာယ မရဏော သောကော ပရိဒေဝေဟိ *játiyá jaráya marañena sokehi paridevehi*

ဒုက္ခဟိ ခေါမာဿဟိ ဥပါယာဿဟိ အာဒိတ္တန္တိ ဝဒါမိ *dukkhehi domanassehi upáyássehi ádittanti vadāmi*

"By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn ; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn'. I say."

*Ádittan*, "burn, pass. past part. of the root *dapa*, or *tapa* with the preposition *á*, neut. sing. agreeing with *saphan*, but used like a finite verb, § 226. (c.). The word is used in the signification of **तप** *tapa* the corresponding Sanskrit word, which is defined by

Wilson: "To burn ; (hence figuratively,) to suffer mental or bodily pain." *Kinychu*, "and what," inter. pron. neut. sing. nom. case § 127, and the conjunction *cha*, which changes the anuswara to *ny* by § 83. *Rúpá*, "forms," noun 1st. decl. neut. plur. nom. case § 90. *Chakkhu vinyānan*, "perception," lit. "knowledge of the eye," governing determinate compound, the second member of which is *vi-nyānan* governing the first in the genitive. This word has been adopted into Burmese in the signification of "mind," or "soul," and "mind of the eye," is a very appropriate circumlocution for "perception. *Chakkhu samphasso*, "impression of, or on the eye," governing determinate compound, of which the second member is *sam-phasso* from the root *phussa* or *phassa*, "to find, to feel, bring in contact," with the preposition *san* implying completion. As the word is stated to produce sensation, it must denote the impression made on the eye by rays of light proceeding from some object. **အာရုံသိက္ခေခြံ** *árunge tvekhyeng*, is a Burmese definition of the

word, lit. "the feeling an external object of sense." This corresponds substantially with the definition given above. The noun is in the masculine sing., and the participle agrees with it.

*Yamidan*, "whatever," neuter singular of the pronouns *ya*, *ima*, § 126, 124. agreeing with *vedayitan*. Anuswara is changed to *m* by § 81.

### သောတံ အာဒိတ္တံ

*sotaṇ ādittan*

The ear burns,  
hearing burns, auricular impressions burn, the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion, they burn.' I say."

### သဒ္ဓါအာဒိတ္တံ

*saddhā ādittan*

sounds burn,

### ဃာနံ အာဒိတ္တံ

*ghānan ādittan*

"The nose burns,

smelling burns, odoriferous impressions burn, the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

### ဂန္ဓာ အာဒိတ္တံ

*gandhā ādittā*

odors burn,

### ဇိဌိ အာဒိတ္တံ

*jihvā ādittā*

"The tongue burns,

taste burns, impressions of taste burn, the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

### ရသာ အာဒိတ္တံ

*rasā ādittā*

objects of taste burn,

### ကာယော အာဒိတ္တံ

*kāyo ādittō*

"The body burns,

feeling burns, tangible impressions burn, the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance they burn; by birth, by age

### ဗောဋ္ဌဗ္ဗိ အာဒိတ္တံ

*phoṭṭhabbā ādittā*

tangible objects burn,

by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

မနော အာဒိတ္တော

*mano áditto*

"The mind burns,

thinking burns, mental impressions burn, the effects of mental impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, that also burns.

မဗ္ဗာ အာဒိတ္တာ

*dhammá áditthá*

objects of thought burn,

"By what do they burn? By the fire of passion, by the fire of sin, by the fire of spiritual ignorance, they burn; by birth, by age, by death, by sorrows, by weepings, by pains, by mental sufferings, by exhaustion they burn.' I say."

The original of the last five paragraphs differs only in the first lines, given above, excepting the occurrence of the first word in the terms connected with "perception," and "impression," here added, so that all the original is given while unnecessary repetition is avoided.

သောတ ဝိညာဏံ

*sota*

Ear

*vinýānan*

perception,

သောတ

*sota*

ear

သမ္ပသော

*samphasso*

impression

ဧာနံ

*ghāṇa*

Nose

ဝိညာဏံ

*vinýānan*

perception

ဧာနံ

*ghāṇa*

nose

သမ္ပသော

*samphasso*

impression

ဇိဌိ

*jihvā*

Tongue

ဝိညာဏံ

*vinýānan*

perception

ဇိဌိ

*jihvā*

tongue

သမ္ပသော

*samphasso*

impression

ကာယ

*kāya*

Body

ဝိညာဏံ

*vinýānan*

perception

ကာယ

*kāya*

body

သမ္ပသော

*samphasso*

impression

မန

*mana*

Mind

ဝိညာဏံ

*vinýānan*

perception

မန

*mana*

mind

သမ္ပသော

*samphasso*

impression"

Mind, according to Gaudama's system, holds the place of a sixth sense, and no more of immortality is awarded it than the body. Both are put in the same category.

ဧဝံပဿိ ဘိက္ခုဝေ

*evan passan bhikkhave*

“Thus Mendicants! the sanctified disciple seeing, having heard,

ဝက္ခယျံ ပိ နိဗ္ဗိန္ဒတိ

*chakkhussmīn pi nibbindati*

puts restraint on the eye,

သုတဝါ အရိယ သာဝကော

*sutavā ariya sāvako*

ရူပသု ပိ နိဗ္ဗိန္ဒတိ

*rūpasu pi nibbindati*

and he puts restraint on forms,

ဝက္ခယု ဝိညာဏေ ပိ နိဗ္ဗိန္ဒတိ

*chakkhu vinyāne pi nibbindati*

and he puts restraint on perception, and he puts restraint on visual

ယမိဒ်ဝက္ခယုသပ္ပဿပစ္စယာယမိဒ်ဝက္ခယုသပ္ပဿပစ္စယာ

*yamidan chakkhu samphassa pachchayā*

impressions, and the effects of visual impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the ear, and he puts restraint on sounds, and he puts restraint on hearing, and he puts restraint on auricular impressions, and the effects of auricular impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the nose, and he puts restraint on odours, and he puts restraint on smelling, and he puts restraint on odoriferous impressions, and the effects of odoriferous impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the tongue, and he puts restraint on objects of taste, and he puts restraint on taste, and he puts restraint on impressions of taste, and the effects of impressions of taste, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the body, and he puts restraint on tangible objects, and he puts restraint on feeling, and he puts restraint on tangible impressions, and the effects of tangible impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

“And he puts restraint on the mind, and he puts restraint on objects of thought, and he puts restraint on thinking, and he puts restraint on mental impressions, and the effects of mental

impressions, whether pleasure or pain, painless or pleasureless, whatever sensation is produced, on that also he puts restraint.

နိဗ္ဗိန္ဒ ဝိရတ္တိ

*nibbindan virajjati*

'Having put on restraint, he is exempt from desire; he is liberated

ဝိရဂါ ဝိမုတ္တိ

*virágá vimuchchati*

ဝိမုတ္တသ္မိ ဝိမုတ္တမိတ္တိ

*vimuttasamā vimuttamitti*

through absence from passion.

ဥဏ္ဍာ ဟောတိ

*nyāṇan hoti*

'Into liberation,' he is liber-

မိဏာ ဇာတိ

*khiṇā jāti*

ated. There is knowledge. Birth is exhausted, religious duty is

ဝုပ္ပိတံ ဗြဟ္မစရိယံ

*vasitan brahmachariyan*

ကတံ ကာရဏိယံ

*kathan karaniyan*

finished. That which ought to be done, has been done. Other things there are none."

အပရံ နတ္ထိ

*āparan natthi*

*Passan*, "seeing," pres. part. sing. nom. case of the root *disa*, agreeing with the noun following, § 178, 207. *Sutavá*, "having heard," active past part. of the root *su*, § 178. *Nibbindati*, "he puts restraint on," 3rd. pers. sing. of the root *vida*, 2nd. conj. with the preposition *ni*, § 189. The *v* is changed to *b* by § 27, and the *b* is doubled by § 75. This form of the verb is defined in Sanskrit "To consider, to reason." This illustrates the difference in the signification of the same root in Pali and Sanskrit.

*Virajjati*, "he is exempt from desire," 3rd. pers. sing. of the root *ranya* with the preposition *vi*, 3rd. conj. § 193. In Sanskrit the root in the corresponding conjugation signifies only "to dye," and when *vi* is prefixed, "to be averse to dislike," but in Pali, it signifies exemption from both likes and dislikes. *Virágá*, "absence from passion," noun 1st. decl. masc. abl. case, but irregular § 89.

*Vimuchchati*, "he is liberated," 3rd. pers. sing. of root *mucha* with prep. *vi* prefixed, 3rd conj. § 193. *Vusitan*, "is finished," pass. past part. neut. sing. of the root *vusi* § 226. (a.) *Karaniyan*, "that which ought to be done," future pass. part. made by *aniya*, of the root *kara* § 235 (c.) *Katan*, "has been done," pass. past part. neut. gender of the root *kara*, § 197.

For translations of this famous sermon from the Burmese, see A. O. Journal Vol III page 56, and Bigandet's Life of Gaudama.



**Asoka and Antiochus.**

§ 303. The following inscription in which the name of Antiochus occurs, is given as a specimen of what Pali was in the third century before the Christian era. There are a few irregularities for which it is not easy to account, but the marvel is that there are not more. Pali has not changed as much in two thousand years as English has in two or three hundred.

သဝတ ဝိဇိတမ္ပိ ဒေဝါနံပိယသ ဝိယဒသိဉော ရာဇော  
*savata vijitahmi devānanpiyasa piyadasino rāṇyo*  
 ပဝမပိပဉ်တသု ယထာ ဂေါဉ္ဇါ ဝါဉ္ဇါ သတိယပုတော  
*evam upapchantesu yathā chodā pādā satiyaputo*  
 ကောဘလပုတော အတံဗပံဏိ အံတိယဒကာ ယောန ရာဇ  
*ketalaputo á tanbapanṇi antiyako yona rāja*  
 ယေဝါပိတသ အံတိယကသ သါဗန္ဓာ ရါဇာဉော  
*ye vā pi tassa antiyakasa sāmanta rājāno*  
 သဝတ ဒေဝါနံပိယသ ဝိယဒသိဉော ရာဇော  
*savata devānanpiyasa piyadasino rāṇyo*  
 ဉေ ဝိကိစ္ဆာကာတာ မနုဿ ဝိကိစ္ဆာ ဝပသု ဝိကိစ္ဆာ ဝ  
*dve chikichhā katā manusa chikichhā cha pasu chikichhā cha*  
 ဩသဝာနိ ဝယနိ မနုဿော ပဂါနိ, စပသေါ  
*osadhāni cha yāni manusopagāni cha pasū*



becomes *m* before *a*, according to § 81. *Api*, "also," conj. § 242. *Pachantesu*, "in the barbarian countries," noun 1st. decl. plur. loc. case, § 89. Prof. Wilson wrote: "Also even in the bordering countries, not as Prinsep proposes, 'as well as the parts occupied by the faithful.'" Still there is no reason to question the rendering given above. The word found in books is *pachchanta*, which by the regular mode of transliteration into the inscription character, making the double letters single, would be precisely the word as found on the stone; and it is defined, in the native Pali vocabularies, "Country of milakkhu," the Sanskrit *Mlechchha*, "barbarian," *Yathá*, "as," adv. § 238. *A*, "to," § 240.

*Tanbopanni*, "Ceylon." There can be no reasonable doubt of the identity of Ceylon, and since it is said, "As far as Ceylon," the places previously mentioned were probably between the writer and Ceylon, and *Choḍa* must be Coromandel, and *Ketala*, or *Kerata*, Malabar. *Antiyako*, "Antiochus," a Greek prince, standing apparently for the Yona country, and hence is in the nominative case, like the nouns which precede. *Ye*, "those who," rel. pron. masc. plur. nom. case. § 126, agreeing with *rajjāno*. *Tasa*, "of that," dem. pron. masc. sing. gen. case, § 122, agreeing with *antiyakasa*.

*Chikichhá*, "medical practices," noun 2d. decl. plur. nom. case. Prof. Wilson wrote: "The term, *chikichha*, is said by Mr. Prinsep to be the Pali form of, *chikitsa*, the application of remedies, but this is questionable. It would rather be, *chikichha*, with a short, not a long *i*; but in fact, the Pali form as it appears in vocabularies is. *tikichhá* or *tikichhá*. The word is more probably the Prakrit form of, *chikirsha*, the wish or will to do; and the edict in fact announces that it has been the two-fold intention of the Raja to provide, not physic, but food, water, and shade for animals and men". This only proves the imperfection of existing Pali vocabularies. Mr. Prinsep was beyond all doubt correct. The word, as it is read on the stone, is regularly derived from the root *Ki*, taking optionally for its reduplication, *ti*, or *chi*. § 204, 272. *Katú*, "have been made," pass. past part. of the root *kara*, plur. nom. case, agreeing with *chakichhá*. § 197, 110.

*Ośadhāni*, "medicines," noun 1st. decl. neut. plur. § 90. Prof. Wilson wrote: "Medicaments cannot be meant by *osadhāni*. It is not in fact the Pali form of, *auśadhā*, a medicament, but, *ośadhā*, a deciduous plant." It is fatal to *ośadhā* that it is feminine, while *osadhāni* is neuter, agreeing with *osathan* of the books, and since *t*, and *dh* are sometimes interchanged, § 22, the words are clearly identical, and Prinsep is correct. *Hāṇāṇitani*, "have been carried" pass. past part. of the root *hara*, causative, neut. plur. nom. case. Prof. Wilson wrote "This term is of an unusual form, and doubtful purport." It is the usual form in the Pali books, where it signifies, as here, "to carry." Further analysis is unnecessary, because the signification of the other words are not questioned.

Everywhere in the conquered [country] of king Piyadasi, beloved of the devas, and also in the barbarian countries, as Co-romandel, Pada, Satiyaputa, Malabar, even as far as Ceylon, the Yona King Antiochus, and the monarch chieftains of that Antiochus,

Everywhere the two medical practices of king Piyadasi, beloved of the devas, have been made, the medical practice for men, and the medical practice for beasts.

And wherever there were no medicines suitable for men, and suitable for beasts, thither they have been carried, and planted.

And wherever there were no roots and fruits, thither they have been carried, and planted.

And wells have been dug on the roads, and trees have been planted, for the enjoyment of man, and beast.

### Professor H. H. Wilson's Translation.

"In all the subjugated (territories) of the King Priyadasi, the beloved of the gods, and also in the bordering countries, as (Choda), Palaya, (or Paraya,) Satyaputra, Keralaputra, Tambapani, (it is proclaimed,) and Antiochus by name, the Yona (or Yavana) Raja, and those princes who are near to, (or allied with) that monarch, universally (are apprised) that (two designs have been cherished by Priyadasi: one design) regarding men, and one relating to animals; and whatever herbs are useful to men or useful to animals, wherever there are none, such have been everywhere caused to be conveyed and planted, (and roots and fruits wherever there are none, such have been everywhere conveyed and planted; and on the roads) wells have been caused to be dug, (and trees have been planted) for the respective enjoyment of animals and men."

### Mr. Prinsep's Translation.

"Everywhere within the conquered province of rāja PITADASI the beloved of the Gods, as well as in the parts occupied by the faithful, such as *Chola*, *Pida*, *Satiyaputra*, and *Ketalaputra*, even as far as *Tambapanni* (Ceylon); and moreover within the dominions of ANTIOCHUS, the Greek, (of which ANTIOCHUS's generals are the rulers,) —everywhere the heaven-beloved rāja PITADASI'S double system of medical aid is established;—both medical aid for men, and medical aid for animals; together with medicaments of all sorts, which are suitable for men, and suitable for animals. And wherever there is not (such provision)—in all such places they are to be prepared, and to be planted: both root-drugs and herbs, wheresoever there is not (a provision of them) in all such places shall they be deposited and planted."

"And in the public highways wells are to be dug, and trees to be planted, for the accommodation of men and animals."

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အဝ	အဝေ	<i>acha, or aja,</i>	<b>go, move, 139. A goat</b>	154	
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က K

*K* is often interchanged with *g*, page 19, and sometimes with *ch*, page 139. *Kkh* often corresponds to क् ksh in Sanskrit.

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ကရ	<i>kara</i>	<b>to do,</b> 99, 128, 132, 133, 134	
ကရဏ	<i>karana</i>	<b>instrument of action</b>	145
ကရိ	<i>karí</i> ကရ <i>karu</i>	<b>a doer, an artificer</b>	149
ကလိဂ်	<i>kaligga</i>	<b>Coromandel</b>	
ကဝ	<i>kava</i>	<b>to paint</b>	148
ကသ္မိရ	<i>kasmira</i>	<b>Cashmere</b>	
ကပာပဏာ	<i>kahapandá</i>	<b>a coin</b>	19
ကမ	<i>kama,</i>	<b>to desire</b>	
ကာမိနိ	<i>kámini,</i>	<b>willingly</b>	136
ကါသိ	<i>kási</i>	<b>Benares</b>	
ကိ	<i>ki</i>	<b>to buy</b>	94
ကိ°	<i>kin</i>	<b>who? which? what?</b>	54
ကိတ	<i>kitá</i> ကတ္တိ <i>kachchá</i>	<b>medicine</b>	140, 109, 113

ကိန့်ခေါ	<i>kinnukho</i>	<b>What?</b>	133
ကိလိသ	<i>kilisa</i>	<b>vicious</b>	104
ကု	<i>ku</i>	<b>bad</b> , a particle 145, 152, 135	
ကုဇ	<i>kujā</i>	ကုဇ <i>kudha</i> to be <b>angry</b>	93, 145
ကုဇု	<i>kuṣa</i>	<b>summit</b>	172
ကုဇု	<i>kuṣe</i>	<b>ten millions</b>	75
ကုဇုလ	<i>kudṭala</i>	<b>a hoe</b>	159
ကုဇု	<i>kubbha</i>	<b>a pot</b>	247
ကုမုဒ်	<i>kumudan</i>	<b>a unit</b> with 105 ciphers	75
ကုရု	<i>kuru,</i>	the vicinity of <b>Dehli</b>	
ကုရုရ	<i>kururā</i>	the <b>Osprey</b>	157
ကုသ	<i>kusa</i>	to <b>shine</b>	150, 147
ကုသိနီရုံ	<i>kussinnārun</i>	a city on the <b>Gandak</b>	
ကေသ	<i>kesa</i>	<b>hair</b>	148
ကောဝိ	<i>kochi</i>	<b>any</b>	80
ကောဇိ	<i>koṭi</i>	<b>ten millions</b>	75
ကောဇိပကောဇိ	<i>koṭippakoṭi</i>	<b>ten trillions</b>	75
ကောသိတ္တိ	<i>kosabbhi</i>	<b>Kanouj</b>	
ကောသလ	<i>kosala</i>	<b>Oude</b>	
ကွ	<i>kwa</i>	<b>Where?</b>	ii, 80

ခ Kh

Occasionally *Kh* is represented in Sanskrit by *ksh* ❧

ခဉ္ဇ	<i>khanyja</i>	<b>crooked footed</b>	161
ခဏ္ဍ	<i>khanda</i>	<b>a division</b>	66
ခတ္တိ	<i>khatti</i>	<b>a king, a prince</b>	66
ခိရ	<i>khida</i>	to <b>alarm</b>	131

ခခ	khama	to be patient	31
ခခ	khamu	ခခ khanu to dig	131
ခိ	khi	to finish, end	25, 178
ခိ	khujja	crooked backed	162
ခခ	kho	indeed	32

## G

Sometimes *g* is inserted between words, it often represents *k* in the root, page 19, sometimes *j*, page 139, and occasionally, *y*, page 140. *G* in Pali often stands for *gr* in Sanskrit.

ဂခ	gachchha	go	91, 124
ဂခ	gandha	odour	175
ဂခခ	gandhāra,	Afghanistan	
ဂဏ	gahna	to take	98
ဂခပ	gandhappa,	a celestial musician	171
ဂခ	gamu,	go	124
ဂခခ	garuṭa	ဂခခ garuṭa a griffon	160, 171
ဂဝယ	gavaya,	ဂဝခ gavaṇa the gayal	20
ဂဟ	gaha,	to take, a house	32, 66, 131
ဂါမ	gāma	a village	29
ဂါယတိ	gāyati	ဂါတာတိ gināti sings	103, 111
ဂ	g	to sing	111
ဂုဏ	guṇa	a good attribute	44, 148
ဂုပ	gupa	to guard	93
ဂေါ	go	an ox	42, 158

## Gh

Occasionally *gh* is interchanged with *g*, page 124. In Sanskrit it corresponds sometimes to *ghr*.

ဃခ	ghaṭa	to unite	ii, 172
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භද්ද	ghatā	a water jar	158
භාන	ghāna	the nose	176
භාත	ghata	හාන hana to kill	158
භෙද	gheppa	ගාන gaha to take	93
භාග	ghama	to go	124
භාග	ghara	a house	70
භාග	ghasa	to eat	107

ච Ch

Sometimes *ch*, is interchanged with *k*, page 139, sometimes with *j*, page 19, and *chchha* may represent *ch*, *t*, *th*, *d*, *bh*, *m*, *s*, or *l*, page 139, 138, 142. *Chch* in Pali occasionally represents **त्य** *ty* in Sanskrit, and *chchh* is sometimes *ksh* in Sanskrit.

ච	cha	and	138
චක්කු	chakkhu	the eye	173
චංකමාති	chanykamati	ගාන gama goes	108, 14
චා	chaja	to abandon	130
චා	chala	to shake	114
චතු	chatu	four	47, 71, 76
චන්ද්‍රිකා	chundimā	the moon	170
චා	chara	to observe	144
චාලා	charana	the foot	172
චාප	chāpa	a bow	143
චි	chi	to assemble	104
චිකිත්සා	chikichchhuti	practises medicine	113
චිත්ත	chīran	a long time	135
චුභ	chuba	to kiss	154
චුරා	chura	to steal	102, 152
චොරා	chora	a thief	152

ဆ	<i>chha</i>	<b>six</b>	၇၁
ဆဒ	<i>chhada</i>	to <b>cover</b>	140
ဆိဒ	<i>chhida</i>	to <b>cut</b>	112, 131, 95

Sometimes *j* is represented by *g*, page 149, by *gng*, by *tth*, by *th*, page 140, and occasionally it represents *g*, *gh*, page 113, *d, dh*, page 140, 183, *y*, page 20, *s*, page 141, and *h*, page 113.

ဇတိ	<i>jati</i>	<b>birth</b>	170, 29
ဇန	<i>jana</i>	<b>bear, be born</b>	134
ဇရ	<i>jara</i>	<b>old, age</b>	126, 174
ဇာလ	<i>jála</i>	<b>a net</b>	143
ဇလနိမိ	<i>jalani dhi</i>	<b>ocean</b>	25
ဇာ	<i>já</i>	<b>knows</b>	125
ဇာဂရ	<i>jagara</i>	to <b>awaken</b>	103
ဇာယိ	<i>jáyí</i>	<b>meditating</b>	170
ဇိ	<i>ji</i>	to <b>conquer</b>	134, 19
ဇိဏ္ဏ	<i>jima</i>	<b>old</b>	70, 132
ဇိရ	<i>jira</i>	to <b>grow old</b>	126
ဇိဂါ	<i>jihvá</i>	<b>tongue</b>	176
ဇုတ	<i>juta</i>	to <b>shine</b>	106

*Jh* sometimes represents *dh*, page 59, 91.

ဈာန	<i>jhána</i>	<b>miraculous power</b>	31
ဈာသ	<i>jhasa</i>	<b>a fish</b>	
ဈလ္လိကာ	<i>jhalliká</i>	<b>a cricket</b>	

ည Ny

193

ည Ny

ညာ nyá to know 134, 125, 145, 178

၌ Th

Occasionally *th*, is interchanged with *th*, page 18, and sometimes with *dh*, page 19. When the second consonant of a word, it often indicates the passive past participle, page 130.

In the following verb it is represented in Sanskrit by *dh*.

၌ thá to place, stand 91, 103

၃ D

၃ဟ သာ to burn 131

တ T

T is sometimes inserted between words, page 28, sometimes it is interchanged with *dh*, page 19, sometimes it is changed to *chch*, page 140, and occasionally it represents *j*, page, 140, and *n*, page 141. *Tt* usually corresponds to *rt* in Sanskrit.

တက္ကသီလ	takkasīla	<b>Taxilla</b>	
တု	tuchchha	to hew	159
တသ္မာ	tahná	concupiscence	165
တတ္တ	tatta	there	135
တတိယ	tatiya	third	76
တတ	tatha	thus, besides	135, 23
တဒါ	tadá	then	139
တပ	tapa	to burn	130, 174
တပသ	tapasa	asceticism	161
တဖ	tapha	to please	170
တမ္ပပနိ	tampapani	Ceylon	11

တရ	<i>tara</i>	to cross, descend	132
တဟံ	<i>tahan</i> တဟိံ <i>tahin</i>	there	136
တာဝီသ	<i>tdlisa</i>	forty	73
တယော	<i>tayo</i> တြိ <i>tri</i> တိ <i>ti</i>	three	46, 71
တိရ	<i>tira</i>	beyond	154
တိလ	<i>tila</i>	sesamum	143
တိသ	<i>tisa</i>	thirty	72
တု	<i>tu</i>	but	138
တုဒ	<i>tuda</i>	to pain	140
တုဏှ	<i>tunda</i>	a snout	147
တုရဂ	<i>turaga</i>	a horse	142
တေဇ	<i>teja</i>	a light	170
တွံ	<i>twan</i> တုမှံ <i>tukman</i>	thou	48

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 S D

*D* is sometimes inserted between words, page 65. It is occasionally changed to *chchh*, to *jj*, to *t*, and to *tr*, page 140.

ဒဏှ	<i>danda</i>	a stick	149
ဒဏှိ	<i>dandi</i>	a pilgrim	35
ဒမ	<i>damu</i>	to tame	131, 144
ဒရ	<i>daru</i>	to dread	144
ဒဠ	<i>dala</i>	to shine	103
ဒဝ	<i>dava</i> ဒုယ <i>duya</i>	goes	104
ဒသ	<i>dasa</i>	ten	71
ဒုသ	<i>dusa</i>	to be wicked	145
ဒါ	<i>dá</i>	to give	91, 127, 32
ဒတ္တ	<i>datta</i>	a sickle	159
ဒိဝ	<i>divu</i>	to play	94 96
ဒိဝါ	<i>divá</i>	by day	136



ဒိသ	<i>disa</i> , a place,	to see, speak	125, 129, 153
ဒု	<i>du</i>	to pain, ill	150, 137
ဒုတိယ	<i>dutiya</i>	second	76
ဒုက္ခ	<i>dukkha</i>	pain	174
ဒုဟိတိတ	<i>duhitita</i>	a daughter	65
ဇေဝ	<i>deva</i>	a deva	13
ဒေဝါနံပိယ	<i>devānampīya tissa</i>	a king of Ceylon	ii
ဒေါသ	<i>dosa</i>	at night, sin	136, 174
ရွာ	<i>dwāra</i>	a door	143

၆ Dh

*Dh* is interchanged with both *th* and *ṭh*, page 19, and is sometimes changed to *jh*, page 91, 59.

၀၇	<i>dhanya</i>	paddy	31
၀၃	<i>dhana</i>	property	111, 148
၀၀	<i>dhama</i>	to discipline	91
၀၅	<i>dhamma</i>	law	144
၀၉	<i>dhara</i>	to hold	103
၀၁	<i>dhā</i>	to bear	134, 150
မိတိတ	<i>dhātita</i>	daughter	65
၀၁၇	<i>dhātu</i>	a root	25
၀၆	<i>dhe</i>	to drink	150

၇ N

*N* is sometimes inserted between words, page 28, sometimes it is interchanged with *n*, page 132, and is occasionally changed to *t*, page 141. When the second consonant of a word, it is more often a formative than a radicle.

န	<i>na</i> , နော	<i>no</i>	နဟိ	<i>nahi</i>	no, not	136
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နဝ	<i>nacha</i>	နရ	<i>naṭa</i>	to dance	130, 140
နထ	<i>nātha</i>			a lord	161
နဒီ	<i>nadī</i>			a river	33
နမ	<i>nāma</i>			to bow, glory	103, 162
နရ	<i>nara</i>			a man	160
နဝ	<i>nava</i>			nine	71
နဝုတိ	<i>navuti</i>			ninety	74
နဟုတံ	<i>nahutan</i>			a unit with 28 ciphers	75
နိန္နဟုတံ	<i>ninnahutan</i>			a unit with 35 ciphers	75
နာနာ	<i>nānā</i>			variously	136
နာဂရ	<i>nāgara</i>			a city	143
နိ	<i>ni</i>			to guide, in	137, 134
နိရဗ္ဗုဒ္ဓံ	<i>nirabpūdan</i>			a unit with 63 ciphers	75
နိရိ	<i>niri</i>			hell	66
နိရောဓ	<i>nirodha</i>			extinction	163
နိဿ	<i>nissa</i>			to trust in	145
နိ	<i>ni</i>			without	137
နေဒ	<i>neda</i>			near	70

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 ဝ P

*P* is often interchanged with *b*, page 19, and frequently represents *pr* in Sanskrit. *Lp* in Sanskrit is occasionally *pp* in Pali.

ဝ	<i>pa</i>	ပြ	<i>pra</i>	before	137
ဝကာရဏ	<i>pakarana</i>			a book	14
ဝဂေ	<i>page</i>			in the morning	136
ဝဂ္ဂထ္ထ	<i>paggaḥya</i> , ဝဟ	<i>gaha</i>		taken up	133
ဝဇ	<i>pacha</i>			cook	87, 129

ပစ္စ	<i>pachchha</i>	to ask	130
ပစ္စတော	<i>pachchato</i>	behind	135
ပစ္စယ	<i>pachchaya</i>	effect	169
ပဉ္စ	<i>panycha</i>	five	47, 71
ပညာသ	<i>panyasa</i>	fifty	73
ပည	<i>panya</i>	wisdom	68
ပဉ	<i>paṭa</i>	to surround	147
ပဉန	<i>paṭhana</i>	prayer	162
ပုဏ္ဏရိကံ	<i>punṭarikaṇ</i>	a unit with 119 ciphers	75
ပတ	<i>pata</i>	to go	158
ပတိ	<i>pati, pati</i>	master, back	19, 137
ပထဝီ	<i>pathavī</i>	the earth	65
ပဒ	<i>pada</i>	to go, a word	81
ပဒိ	<i>pati</i>	a foot-path	25
ပဒမ	<i>paduma</i>	a lotus	19
ပဒမ်	<i>padumaṇ</i>	a unit with 112 ciphers	75
ပန	<i>pana</i>	to accumulate	
ပပ္ပတ	<i>pappata</i>	a mountain	110
ပမာဒ	<i>pamādo</i>	carelessness	39
ပရက္က	<i>parakka</i>	diligence	153
ပရ	<i>parā</i>	another	81
ပရာ	<i>para</i>	back, excess	137
ပရိ	<i>pari</i>	around, very	137, 132
ပရိဒေဝ	<i>parideva</i>	lamentation	170
ပရောက္ခာ	<i>parokkhā</i>	the perfect tense	82
ပဝရ	<i>pavara</i>	excellent	171
ပဟိန	<i>palinā</i>	abandoned	26

ပါ	<i>pá</i>	to <b>drink, preserve</b>	134, 13
ပါဝ	<i>pápa</i>	<b>wicked, sin</b>	69
ပါဝ	<i>pápu</i>	to <b>obtain</b>	97, 104
ပါဠိ	<i>páli</i>	<b>a line</b>	18, 13, 10
ပါသာဒ	<i>pásáda</i>	<b>a spire, a temple</b>	154
ပိ	<i>pi</i>	<b>and</b>	138
ပိဋ	<i>piṭṭa</i>	<b>the back</b>	161
ပိဏ္ဍ	<i>piṇḍa</i>	<b>a lump, boiled rice</b>	30
ပိတု	<i>pitu</i>	<b>a father</b>	41 67
ပိယ	<i>píya</i>	<b>beloved</b>	ii
ပုတ္တ	<i>putta</i>	<b>a son</b>	164
ပုန	<i>puna</i>	<b>again</b>	134
ပုပ္ဖ	<i>puppha</i>	<b>a flower</b>	31
ပုမာ	<i>pumá</i>	<b>a male</b>	39, 67
ပုရာတာ	<i>purato</i>	<b>before</b>	135
ပူဇ	<i>puja</i>	to <b>offer</b>	144
ပူရ	<i>púra</i>	<b>a country, to fill</b>	132
ပူရိသ	<i>púrisa</i>	<b>a man</b>	34, 158
ပြိတ္တ	<i>prichchhá</i>	<b>scorpio</b>	16

## ၀ Ph

*Ph* is sometimes interchanged with *bh*, page 19.

ပုဂ္ဂုဏ်	<i>phaggune</i>	<b>a lunar mansion</b>	19
ပုရသု	<i>pharasu</i>	<b>an ax</b>	159
ပုလ	<i>phala</i>	to <b>finish, bear fruit</b>	91
ပုသ	<i>phassu</i>	to <b>find, feel</b>	
ပုစုပ္ပ	<i>phoṭhappa</i>	<b>touch</b>	175

*B* is often interchanged with *v*, page 19, sometimes with *p*, and occasionally with *bh*, page 112, 131.

ဗဇ	<i>baṭa</i>	<b>firm</b>	70
ဗန္ဓု	<i>bandhu</i>	<b>a kinsman</b>	68
ဗိဇ္ဇါ	<i>bindu</i>	<b>a drop, unit with 49 ciphers</b>	154, 75
ဗရဏသီ	<i>baranasi</i>	<b>Benares</b>	
ဗလ	<i>bala</i>	<b>strong, strength</b>	68
ဗဟ	<i>baha</i>	<b>to obtain</b>	131
ဗုဒ္ဓ	<i>budha</i>	<b>to know</b>	59, 162, 130, 140
ဗျဇ္ဇ	<i>byakka</i>	<b>a tiger</b>	10
ဗြိ	<i>bravi</i>	<b>to say</b>	125
ဗြဟ္မ	<i>brahma</i>	<b>a Brahmin</b>	66, 170

*Bh* is interchanged with *ph*, page 19, and is changed occasionally to *chchh*, and *ddh*, page 141.

ဘဂ	<i>bhaga</i>	<b>glory</b>	148
ဘဂဝါ	<i>bhagavad</i>	<b>a lord</b>	164
ဘဇ	<i>bhaja</i>	<b>to enjoy</b>	96
ဘယ	<i>bhaya</i>	<b>to fear</b>	152
ဘလဂူနီ	<i>balaguni</i>	<b>a lunar mansion</b>	19
ဘဝ	<i>bhava</i>	<b>your Lordship</b>	78
ဘဝိ	<i>bhā</i>	<b>to shine</b>	149
ဘိတု	<i>bhātu</i>	<b>a brother</b>	40
ဘာဃ	<i>bhāsa</i>	<b>to speak</b>	129
ဘိက္ခု	<i>bhikkhu</i>	<b>a priest</b>	36, 65
ဘိဒ	<i>bhida</i>	<b>to distribute, divide</b>	103 131

ဘုရ	<i>bhuja</i>	to eat	107
ဘုရင်	<i>bhujaga</i>	a snake	142
ဘုံ	<i>bhú</i>	to be	93, 112, 117
ဘုံမိ	<i>bhumi</i>	earth	
ဘော	<i>bo</i>	a term of address	188

## မ M

*M* is sometimes inserted between words, page 28, and when the second consonant of a root, it is occasionally interchanged with *chchh*, page 141, and *n*, page 131.

မကုဒ္ဓာ	<i>makutá</i>	a crest, tiara	171
မဂ	<i>maga</i>	to go	147
မဂဓ	<i>magada</i>	Maguda	148
မင်္ဂလ	<i>manggala</i>	fortunate	147
မဇ	<i>maja</i>	to squeeze in the hand	91
မဒ	<i>máda</i>	to madden	91, 148
မစ္ဆာ	<i>maehchhá</i>	intoxication	148
မဇ္ဈိမ	<i>majuti</i>	power	153
မဇ္ဈိမ	<i>majhama</i>	middle	v
မတ	<i>mata</i>	knowledge	141
မတိ	<i>mati</i>	wisdom, death	37, 148
မတ	<i>matha</i>	to nourish, box	92, 140
မဇ္ဈိမ	<i>madhúra</i>	Madura on the Jumna	165
မန	<i>mana</i>	to mind, know	148
မတ္တိ	<i>matti</i>	knowledge	148
မုနိ	<i>muni</i>	an ascetic	148
မန	<i>manu</i>	to know, think	134, 148
မနုဇ	<i>manuja</i>	man	171

မယုရ	<i>mayúra</i>	a peacock	143
မရ	<i>mara</i>	to die	141, 148
မရဏ	<i>maruṇa</i>	death	174
မရ္ဗ	<i>maṭṭa</i>	a boxer	140
မာ	<i>masa</i>	to weigh	147
မနုဿ	<i>manussa</i>	man	148, 150
မသုရ	<i>masura</i>	a pea	147
မဟ	<i>maha</i>	to worship	92
မဟာ	<i>mahá</i>	great	152
မဟာကထာနိ	<i>mahákathánan</i>	a unit with 133 ciphers	75
မဟိဿ	<i>mahinsa</i>	a buffalo	143
မဟုံ	<i>mahun</i>	often	167
မာ	<i>má</i> prohibitive particle	to love, measure	91, 136
မာတု	<i>mātu</i>	a mother	41, 67
မာန	<i>māna</i>	to love, respect	67
မာရ	<i>mara</i>	death, Kama	160
မာလ	<i>māla</i>	a flower	147
မာသ	<i>māsa</i>	a month	161
မိဒ	<i>mida</i> မေတ္တိ <i>metti</i>	love	140
မစ	<i>mucha</i>	to free	103, 178
မဒ	<i>muda</i>	to enjoy	93
မုဓာ	<i>mudhá</i>	in vain	136
မုသ	<i>musa</i>	to break	147
မူလ	<i>mūla</i>	a root	25
မေဓ	<i>medha</i>	understanding	69
မောဟ	<i>moha</i>	folly	174, 132
မောက္ခ	<i>mokkha</i>	to loose, free	
မံသ	<i>mansa</i>	flesh	

Y is sometimes inserted between words, page 29, it is sometimes interchanged with *j*, page 20, when the last of a compound character, it often represents *i*, page 24, exceptionally it is changed to *i* page 92, occasionally it stands for *h*, in the root, and when added in conjugation is most usually changed to the preceding consonant, thus doubling it, page 91, 133.

ယ	ya	who, which, what	53
ယက္ခ	yakkha	a beloo	161
ယက္ခ	ရက္ခ	to worship	92
ယက္ခ	yaja		
ယတ္တ	yatta	ယတြ yatra	where 135
ယတော	yato	wherefore	138
ယထာ	yathá	as	29, 135, 154
ယဒါ	yadá	when	135
ယဒိ	yadí	if, when	138
ယမ	yamu	to restrain	127
ယာသ	yácha	ask	129
ယာဝ	yáva	as much as	135, 154
ယုဇ	yuja	to join, unite	139, 93, 130
ယုဇန	yumuna	the Jumna	
ယုဇန	yोजना	a yuzena	158

R is sometimes inserted between words, page 29, when the second radical of a root, it is changed occasionally to *t*, *tt*, or *mm*, page 141, it is sometimes interchanged with *l* page 20, and is occasionally rejected before the termination of the passive past participle, page 131, 142.

ရက္ခ	rakcha	to guard	129
ရုဇ	rucha	to shine	93



ရဇ	<i>raja</i>	to possess passion	178
ရန္တ	<i>ratha</i>	desiring	140
ရတ္တိ	<i>ratti</i>	night	170
ရသ	<i>ratha</i>	a carriage	147
ရရ	<i>ramu</i>	to enjoy	129, 166
ရဝိဟံသ	<i>ravihansa</i>	a sun-duck	157
ရသ	<i>rasa</i>	taste	175
ရဝဂ	<i>rága</i>	passion, rage	174
ရါဇာ	<i>rájá</i>	a king	42, 66
ရိ	<i>ri</i>	to injure	177
ရဇဂြိဟ	<i>rajágriha</i>	Rajagriha in Maguda	
ရိဝ	<i>richa</i>	to destroy	132
ရိတေ	<i>rite</i>	without	138
ရုဇ	<i>ruja</i>	to be sick	142
ရုဝ	<i>rudha</i>	to hinder, obstruct	95, 131
ရုပ	<i>rupa</i>	to confuse	104
ရူပိမိ	<i>rúchimá</i>	lustre	68
ရူပ	<i>rupa</i>	to form, an image	34, 67, 161
ရေဏု	<i>renu</i>	dust	149

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 လ L

L is sometimes inserted between words, page 29, occasionally it is interchanged with r, page 20, and when the last consonant of a word, it sometimes represents the participial t, page 131.

လက္ခ	<i>lakkha</i>	to mark, notice	161
လက္ခ	<i>lakkhan</i>	a lack	75
လာဘ	<i>labha</i>	to obtain	91
လာဝက	<i>lavaka</i>	a reaper	143
လိက္ခ	<i>likkha</i>	to write	

လိပ	<i>lipa</i>	to smear	130
လု	<i>lu</i>	to cut, reap	143
လောက	<i>loka</i>	the world	153
လေဟိတ	<i>lohita</i>	red	152

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 ဝ V

V is sometimes inserted between words, page 29, it is often changed to *b*, page 19, when a second radicle it is occasionally changed to *tt*, page 141, when the last consonant in a verb, it often represents *u*, in the root, page 93, and when the last of a compound letter, it is often *u*, changed in Permutation, page 26.

ဝက္ခ	<i>vakkha</i>	to say	126
ဝဃာနာ	<i>vaghānā</i>	a porch	22
ဝဇ	<i>vacha</i>	to speak	91, 126, 142
ဝဇန	<i>vachana</i>	ဝဇဇာ <i>vachasa</i>	a word 78, 144
ဝဇ္ဈိ	<i>vucchhā</i>	dwelling	141
ဝတ္တ	<i>vatta</i>	a garment	141
ဝဠ	<i>vuda</i>	to speak	144
ဝဠိ	<i>vanda</i>	to worship	132, 146
ဝဠု	<i>vadhū</i>	a daughter in law	38
ဝဠ	<i>vama</i>	ဝဠ <i>vamu</i>	to vomit 131, 142
ဝရ	<i>vara</i>	to preserve	141
ဝရံ	<i>varan</i>	better	70
ဝဿ	<i>vasa</i>	to dwell, live,	130, 141, 160
ဝဟ	<i>vaha</i>	to flow	92
ဝါ	<i>vā</i>	to go, blow, or	138, 145
ဝါတ	<i>vāta</i>	wind	143
ဝါသိ	<i>vāsi</i>	an ax	159
ဝိ	<i>vi</i>	a particle, ex-dis-un	137

ဝိဇ္ဇာ	<i>vijjā</i>	knowledge	160
ဝိညာဏ်	<i>vinayaṇa</i>	knowledge	173
ဝိဒ	<i>vidā</i>	to know	104, 140, 147
ဝိန	<i>vinā</i>	to instruct	143, 145
ဝိနယ	<i>vinaya</i>	the Viniya	145
ဝိနာ	<i>vinā</i>	besides	138
ဝိဘဉ္ဇ	<i>vibhamu</i>	to turn	131
ဝိမာဏ	<i>vimansa</i>	to investigate	114
ဝိမုခ	<i>vimukha</i>	an ugly face	152
ဝိမုတ္တ	<i>vimutta</i>	to liberate	103, 176
ဝိရဂ	<i>virāga</i>	unpassioned	178
ဝိရိဇ	<i>vivicha</i>	to be solitary	133
ဝိဇာ	<i>visa</i>	pre-eminent	69
ဝိဇာရ	<i>visara</i>	to go	131
ဝိဇိ	<i>vihi</i>	paddy	159
ဝိဟိတ	<i>vihita</i>	adjudged	26
ဝိသ	<i>visa</i>	twenty	72
ဝါတ္ထိ	<i>vutti</i>	a commentary	24
ဝါဒိ	<i>vuddhi</i>	increase	iv
ဝါဓ	<i>vudha</i>	to increase	91, 141
ဝါသ	<i>vusa</i>	be done, finished	178, 128
ဝါဟ	<i>vuha</i>	to increase, grow	92
ဝေ	<i>ve</i>	to go, certainly	136, 149
ဝေဏှ	<i>venu</i>	a bamboo	149
ဝေဒ	<i>veda</i>	the Veda	147
ဝေသာဏီ	<i>vesālī</i>	a city on the Gandak	
ဝေဒနာ	<i>vedanā</i>	sensation	169

*S* when the second radical, is occasionally changed to *ch*, to *jh*, and *dh*, page 141

သ sa သာ	sá	တံ tan	နံ nan	he, she, it	49
သက	saka			to be able, own	၁1, 79
သကဓု	sakaṭa			Oude	10, 17
သခိ	sakhi	သခါ	sakhá	a friend	66, 42
သဉ္စ	sangkhya			a number	23
သဉ္စါရ	sangkhára			existence	170
သစ္စ	sachcha			truth	140
သဗ္ဗ	sanycha			to quiet	140
သဇ္ဇန	sajjana			the virtuous	92
သဓု	sata			to manifest	169
သဋ္ဌိ	satti			sixty	73
သတ	sata			to be true	140
သတံ	satan			one hundred	75
သဟသံ	sahassan			a thousand	75
သတတံ	sattatán	သနာ	sand	perpetually	136
သတ္တ	satta			seven	71
သတ္တာ	sattá			a teacher	156
သတ္တတိ	sattati	သတ္တဂီ	sattari	seventy	74
သဒ္ဓ	sadda			sound, word	156
သဒ္ဓါ	saddhá			faith	22
သန္တ	santa			peace	111
သနန္တ	sanadda			modesty	170
သဗ္ဗ	sabpa	သဗ္ဗ	sabba	all, every	43, 135
သမဏ	samana			a Buddhist priest	153
သမ္ပဿ	samphassa			impression	173

သည	<i>sanya</i>	perception	
သတိ	<i>sati</i>	circumspection, caution	
သဒ္ဓိ	<i>saddhin</i>	with	138
သမာ	<i>sammā</i>	near	136
သမ္ဘ	<i>samma</i>	well, good, complete	162
သမု	<i>samu</i>	to quiet	131
သမုဒ္ဓ	<i>samuddha</i>	the ocean	110
သယံ	<i>sayan</i>	own	79
သရ	<i>sara</i>	to remember, a vowel	131
သရီရ	<i>sarīra</i>	the body	
သဏ	<i>sala</i>	to enter, go	
သတ္တ	<i>salla</i>	an arrow	20
သသ	<i>sasa</i>	a hare	10
သဟ	<i>saha</i> သမံ <i>suman</i>	with	138
သံ	<i>san</i>	with	137, 139
သံဂိတ	<i>sankhita</i>	abridgment, epitome	vi
သံဃ	<i>sangha</i>	a church, assembly	23
သံသာရ	<i>samsāra</i>	world-misery	152
သာခ	<i>sākhā</i>	a branch	132
သာဒိ	<i>saddi</i>	equal to it, like	149
သာမိ	<i>sāmi</i>	a master, lord	
သာရ	<i>sādhu</i> သာဟု <i>sāhu</i>	yes, good	26, 136
သဝါ	<i>sādha</i>	firm	
သာဝတ္ထိ	<i>sāvatti</i>	Ayodhya	136
သာဓာ	<i>sāmā</i>	golden	70
သာသ	<i>sāsa</i>	to teach, mustard	29
သိ	<i>si</i>	to sleep	129

သီဝ	<i>sicha</i>	to pour	130
သီဿ	<i>sissa</i>	a disciple	iv
သီဟဋ္ဌ	<i>sīhala</i>	Ceylon	
သု	<i>su</i>	to hear, praise, well	137, 156
သုဏ္ဍာတိ	<i>suṇḍati</i>	he hears, praises	
သုကတံ	<i>sukatan</i>	doing well, merit	24
သုဂန္ဓ	<i>sugandha</i>	good smell	
သုခ	<i>sukha</i>	happiness	32, 163
သုဂုပ	<i>sugupa</i>	to hide	130
သုဏ္ဍ	<i>suṇṇa</i>	a dog	10
သုဝ	<i>sucha</i>	to grieve	142
သုနခ	<i>sunakha</i>	a dog	132
သုတ္တ	<i>sutta</i>	an aphorism	iv
သုပ	<i>supa</i>	to sleep	130
သုပဝ	<i>supava</i>	a monkey	10
သုဘ	<i>subha</i>	to gore	96
သုဝ	<i>suva</i>	to injure	141
သုဝဏ္ဏ	<i>suvaṇṇa</i>	gold	146, 161
သုဝဏ္ဏ	သုဝိ <i>suvaṇṇa bhūmi</i>	Thatung, Pegu	
သုရ	<i>sūra</i> အသုရ <i>asura</i>	angel, fallen angel	171
သေတ	<i>seta</i>	white	
သော	<i>so</i>	six	71
သောက	<i>soka</i>	grieving	142
သောကရ	<i>sokara</i>	hog	143
သောကန္တကံ	<i>sokandhikan</i>	a unit with 91, ciphers	75
သေတ	<i>sota</i>	the ear	22, 175
သေဝဋ္ဌသ	<i>solasa</i>	sixteen	15, 72

၁.

*H* in the formation of words is sometimes changed to *chchh*, and occasionally to *y*, page 141, and in reduplication to *j*, page 113.

ဟတ္တိ	<i>hatti</i>	an elephant	65
ဟန	<i>hana</i>	စာတ ghata to kill	129, 134, 149
ဟန္တ	<i>handa</i>	now	136
ဟရ	<i>hara</i>	to carry	80, 107
ဟသ	<i>hasa</i>	to rejoice	129
ဟာ	<i>há</i>	to reject	14 6
ဟိယတိ	<i>hiyati</i>	is rejected	26, 92
ဟိ	<i>hi</i>	to go, if, certainly	136
ဟိတံ	<i>hitan</i>	fit, proper	
ဟိမဝါ	<i>himavá</i>	frost and snow	68
ဟိသ	<i>hinsa</i>	to injure, kill	104
ဟု	<i>hu</i>	to be, sacrifice	121, 145
ရဟောတိ	<i>juhote</i>	he offers	
ရဟွတိ	<i>juhvati</i>	he offers	131
ဟုဝတိ	<i>huvati</i>	he offers	
ဟေတု	<i>hetu</i>	a cause	150
ဟေဝံ	<i>hevan</i>	thus	620, 13

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